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THE EDUCATION OF
NEGRO MINISTERS

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THE EDUCATION OF NEGRO MINISTERS

BY
William Andrew
W. A. DANIEL

BASED UPON A SURVEY OF THEOLOGICAL
SCHOOLS FOR NEGROES IN THE UNITED
STATES MADE BY ROBERT L. KELLY AND
W. A. DANIEL



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FOREWORD

This study was made at the earnest request of every important denominational and interdenominational agency, Negro and white, in the United States interested in the development of the Negro ministry. The study was requested also by the authorities of numerous educational institutions engaged in ministerial preparation. Typical agencies and institutions thus interested were represented by their designated officials in the Advisory Committee with whose counsel the study was made and whose names are here given.

Pres. C. H. Parrish, Simmons University, Louisville, Chairman.

Mr. W. W. Alexander, Director of Commission on Interracial Coöperation, Atlanta.

Dr. Fred L. Brownlee, Corresponding Secretary, American Missionary Association, New York City.

Bishop Geo. C. Clement, D.D., Louisville.

Dr. James H. Dillard, General Education Board, Charlottesville.

Mr. Galen M. Fisher, Executive Secretary, Institute of Social and Religious Research.

Dr. John M. Gaston, General Secretary and Treasurer, Board of Missions for Freedmen, Pittsburgh.

Rev. Samuel W. Grice, Petersburg.

Dr. George E. Haynes, Commission on the Church and Race Relations, Federal Council of Churches, New York City.

Pres. John Hope, Morehouse College, Atlanta.

Dr. George R. Hovey, Secretary, Department of Education, American Baptist Home Mission Society, New York City.

Prof. Carl Kelsey, Wharton School of Finance and Commerce, University of Pennsylvania, Philadelphia.

- Prof. Willis J. King, Gammon Theological Seminary, Atlanta.
- Dr. Alfred Lawless, Jr., American Missionary Association, Atlanta.
- Dr. R. W. McGranahan, Corresponding Secretary and Treasurer, Board of Freedmen's Missions, Pittsburgh.
- Dr. J. W. Martin, Board of Education, African Methodist Episcopal Zion Church, St. Louis.
- Dr. I. Garland Penn, Corresponding Secretary, Board of Education for Negroes, of the Methodist Episcopal Church, Cincinnati.
- Dr. J. W. Perry, Secretary, Board of Home Missions, Methodist Episcopal Church, South, Nashville.
- Mr. W. A. Provine, New Era Movement, Presbyterian Church in the U. S. A., Nashville.
- Mr. Channing H. Tobias, Colored Men's Department, Y.M.C.A., New York City.
- Pres. Rufus W. Weaver, Mercer University, Macon.
- Dr. George F. Woodson, Dean, Payne Theological Seminary, Wilberforce.

The unanimity and cordiality displayed at the inception of the study, which encouraged the Institute of Social and Religious Research to undertake it, were shown also by the persons and institutions concerned during the conduct of the investigation.

The purpose of the study was to ascertain facts on the basis of which deductions might intelligently be drawn for the better preparation of Negroes for the Christian ministry. The striking position of the minister in the past as a leader of the Negro race, the necessity of preserving and developing the strong religious characteristics of the race, and the relatively less rapid advancement in the education of the ministry as compared with other professions, and indeed as compared with the educational advance of the race as a whole, were recognized and borne in mind as the study progressed.

The study of Negro Institutions was preceded by a survey of Theological Seminaries (white) in the United States and

Canada, which afforded the investigators not a few suggestions; but care was exercised not to impose preconceived standards upon the Negro schools. In both studies emphasis was placed on personal visits to the institutions by the investigators rather than on written questionnaires; and the factual description of each institution was submitted to its officers for verification. The plan of interviewing students, which furnished the data for Chapter VI, was initiated by Mr. Daniel and had no parallel in the other study.

Every effort was made to obtain accurate and first-hand information regarding each school; and all the important data and recommendations found in the book have passed through the fires of criticism from the Advisory Committee and from representatives of the schools brought together in conferences held at Tuskegee, Washington, D. C., Nashville, and Little Rock.

The directors of the study were Robert L. Kelly, LL.D., Executive Secretary of the Council of Church Boards of Education, and Mr. W. A. Daniel, who asks that he may acknowledge here his indebtedness to Dr. Kelly and to the members of the administrative and editorial staff of the Institute for helpful advice and criticism during the writing of the manuscript. The recommendations given in Appendix I were drafted by Dr. Kelly and were adopted with slight modifications by the conferences mentioned. Miss Lura Beam, Associate Secretary of the Council of Church Boards of Education, in addition to giving valuable assistance throughout the study, prepared the original drafts of the material in Appendix II.

GALEN M. FISHER,
Executive Secretary,
Institute of Social and Religious Research.

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THE EDUCATION OF
NEGRO MINISTERS

THE EDUCATION OF NEGRO MINISTERS

Chapter I

INTRODUCTION

The problems of the theological schools for Negro students are very similar to those of theological schools for white students.¹ Some of these problems are more acute in the Negro schools, for example, those arising from very low entrance requirements. On the other hand, "there is a willingness to change for the better and an absence of dogma not found in the white schools."²

It is not the purpose of this study, however, to trace the points of similarity and of difference between the white and the Negro theological schools, but rather to describe the actual forms and conditions of the Negro schools and to reveal the motive forces and social influences that lie behind them and produce them in their present state.

IMPORTANCE OF THE NEGRO THEOLOGICAL SCHOOL

The church has been the largest and probably the most influential organization among Negroes for more than a century. Its growth since the Civil War has been phenomenal.³

¹ Cf. Robert L. Kelly, *Theological Education in America* (New York: Doran, 1924), Chapters ii and vii.

² Memorandum from Robert L. Kelly to the Institute of Social and Religious Research, June 20, 1924.

³ Number of churches 700 45,000
Number of communicants 600,000 4,800,000
Number of Sunday schools 1,000 46,000
Number of Sunday school pupils 50,000 2,250,000
Value of church property \$1,500,000 \$90,000,000

Negro Year Book (1921-22), p. 37.

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The schools that prepare the leaders for this organization have an important task. They often work under great handicaps, as the problems discussed in the following chapters indicate. Nevertheless, some of their students receive most of their formal education in these schools,⁴ and many of their students become the chief sources of inspiration and instruction in the communities in which they settle.⁵

Contrary to popular belief, men like George Liele, Andrew Bryan, Richard Allen and others, who founded the Negro church before the Civil War,⁶ were men of some education.⁷ They were not as well educated as are the present leaders in the Negro church; but they were better educated as compared with the laymen of their day than are the present leaders as compared with the laymen of to-day. In studying the natural history of the Negro theological schools, important changes in the social situation appear. Leadership in the church has become merely one among many avenues open to men possessing the qualities and ambition that once would have found adequate expression only in the ministry. In proportion as other occupations increase in prestige, the ministry is less able to compete successfully with them. In the estimation of the present generation of students in Negro colleges, the growing prestige of medicine, law, dentistry, pharmacy, and social service as compared with the ministry, is owing in large measure to the relatively higher training required: "How can a so-called 'profession' gain the full status of a profession when most of its constituents have had no real professional training, and are required to measure up to no standards comparable to other professions in order to enter or to continue in its ranks?"⁸

⁴ Most of the theological students in Negro schools are forced, because of limited academic preparation, to devote most of their time to securing a general literary education while they are taking some special biblical or theological training.

⁵ This is especially true when the minister is also a school-teacher.

⁶ See, in chapter ii, section on "Negro Denominations."

⁷ R. E. Park, "Education in its Relation to the Conflict and Fusion of Cultures: with special reference to the Problems of the Immigrant, the Negro and Missions." *Publications of the American Sociological Society*, Vol. VIII (1918), p. 50.

⁸ For fuller treatment of student attitudes see chapter vi.

Because of the low standards for licensing ministers as compared with the standards for licensing men in other professions, the candidates for the ministry are not as easily convinced of the necessity for thorough preparation as are the candidates for professions with higher licensing requirements. From the standpoint of the advancement of the Negro church, the task of the Negro theological school is therefore rendered at once more difficult and more important.

SCOPE AND METHOD OF THE STUDY

All Negro schools in the United States that advertised theological courses for 1923-24 are included in this study. There are 52 such schools. The total theological enrollment is 1,011. With the exception of the Bishop Payne Divinity School and Gammon Theological Seminary,⁹ schools of theology for Negroes are departments of larger institutions.

The material presented in this volume was gathered by personal visits to all the schools, in conferences and in interviews, and from reports, bulletins, catalogues, school and denominational papers.

SCHEME OF PRESENTATION

The plan of the book is not only to present an objective description of the Negro theological schools but also to deal with the factors affecting their general situation which could not be understood if only the formal organization of the schools were studied. Following the introductory chapter, important facts of historical background are given in chapter ii in an account of the origin of the Negro theological schools. Chapter iii treats of the purpose and natural history of Negro theological schools in the United States. As contrasted with chapter ii, it is not so much an account of what was done at certain times and places as it is a description of social situations and forces so significant in the his-

⁹ Gammon maintains a certain coöperative relationship with Clark University.

tory of theological education among Negroes in the United States that they must be understood if we are to account for the trend of development¹⁰ in this educational field. In the sense in which chapter ii provides a historical background, chapter iii may be said to provide a sociological background. The influence of denominational connections upon the administration of the theological schools, and the internal administrative problems are discussed in chapter iv. Personnel, standards, methods, requirements, and curricula are considered in chapter v. Chapter vi is a study of students, based on their written and oral answers to questions with special reference to the nature and background of their religious experiences, attitudes and beliefs. The appendix shows in condensed form a considerable part of the source material.

¹⁰ Park and Burgess, "History, Natural History, and Sociology," *Introduction to the Science of Sociology* (Chicago 1921), pp. 16-24.

Chapter II

ORIGIN OF THE NEGRO THEOLOGICAL SCHOOLS

The first enduring effort toward the general education of the Negro in the South was made by the American Missionary Association in the founding of a school at Fortress Monroe (Virginia) September 17, 1861, the first day school among the freedmen.¹ By 1870 this association had established, or, as in the case of Howard University, had aided in establishing, twenty-one schools² for the freedmen. The most important of these were Talladega College in Alabama, Tougaloo College in Mississippi, Hampton Institute in Virginia, Fisk University in Nashville, Howard University in Washington (D. C.), Atlanta University in Atlanta, and Straight University in New Orleans. At some time in their history all these seven schools have also had special courses or departments for the training of ministers and candidates for the ministry.

Of the seven, only Talladega and Howard are included in this report as having at present a department or a school of theology. While Howard came into existence as a result of the work of representatives of the American Missionary Association, it was established by an Act of Congress (1867). About half of its support now comes through federal appropriation. The American Missionary Association still contributes to the support of its theological department. "By 1880 the American Missionary Association, which at the beginning had included a large constituency from the different evangelical Protestant denominations, had finally become a representative of the evangelical Congregational churches of the country. In 1881 a constitutional revision

¹ This school later became Hampton Institute.

² This does not include Berea College (Kentucky) founded by the American Missionary Association in 1858. In 1868 this college had 200 students of whom two-thirds were colored.

of the charter adjusted the association to its new position."³ Talladega, Straight and Tougaloo Colleges are still controlled by the American Missionary Association. Atlanta, Howard and Fisk universities, and Hampton Institute are now controlled by independent boards of trustees.

Immediately after the Civil War, the American Baptist Home Mission Society opened its schools for the education of the freedman. These schools were particularly for the training of colored preachers. By 1868 it was supporting thirty missionaries for this purpose. This society now supports six schools⁴ which offer courses for the training of ministers, and coöperates with Negro Baptist conventions in supporting four others.⁵

Another agency that established a system of schools immediately after the Civil War was the Freedman's Aid Society of the Methodist Episcopal Church. This society established Walden University at Nashville in 1865, Rust University in Mississippi in 1866, Morgan College at Baltimore in 1867, Haven Academy at Waynesboro (Georgia), in 1868, Claflin University in South Carolina in 1869, and Clark University at Atlanta in 1870. The number of schools has increased to eighteen and many of them have at some time had theological departments. These departments have been discontinued; and all theological work supported by this society⁶ is now centered at Gammon Theological Seminary in Atlanta. Gammon Seminary is separately endowed and has its own board of trustees. It is, however, an outgrowth of the theological department formerly included under the organization of Clark University.

In 1865 the Board of Missions for Freedman of the Presbyterian Church (U. S. A.), was established by the Presbyterian General Assembly. This church was already doing some educational work among the freedmen, but under the

³ A. D. Mayo, in *Report of the Commissioner of Education* (1901-02), U. S. Bureau of Education (Washington 1903), p. 291.

⁴ Shaw and Virginia Union universities, Benedict, Bishop, Jackson and Morehouse colleges.

⁵ Roger Williams, Selma, and Simmons universities and Arkansas Baptist College.

⁶ In 1920 the name of "Freedman's Aid Society of the Methodist Episcopal Church" was changed to "The Board of Education for Negroes of the Methodist Episcopal Church."

new organization larger plans were to be executed. In 1867 Biddle University was founded at Charlotte, North Carolina. This board has established and maintained a large number of schools for Negroes, but all theological work supported by it is centered at Biddle.⁷ Although the theological seminary of Lincoln University is under the control of the General Assembly of the Presbyterian Church, it is not directly under the Board of Missions for Freedmen. Lincoln was founded by a Presbyterian minister of Oxford, Pennsylvania, in 1854, under the title of "Ashmun Institute." In 1866 the charter was amended, and the name changed to "Lincoln University," the plan being to develop an institution that would impart training in the various professions. Although departments of theology, medicine, and law were begun, medicine and law were soon discontinued. The theological seminary, however, still exists.

The Reformed Presbyterians and the United Presbyterians were also early in the field. As early as 1864 the Reformed church was operating free schools for Negroes through its Board of Missions. All of its educational work for colored people is now centered at Knox Academy at Selma, Alabama.⁸ The "McKee School" in Nashville was opened by the United Presbyterian Church in 1863 and maintained until 1870. Other schools were founded and maintained in various parts of the South. Knoxville College, founded in 1875, has developed into the leading school supported by the United Presbyterian Church through its Board of Freedmen's Missions.⁹ In 1914 its theological department was discontinued for lack of students.

In addition to the work of the northern church boards, that of the Freedmen's Bureau was of considerable importance in the early education of the freedmen. When the Freedmen's Bureau began its work in 1865, "it found a few schools under the charge of tax commissioners, and a few maintained by the Negroes themselves; but by far the greater number were under the care of the northern socie-

⁷ In 1923 "Biddle University" became "Johnson C. Smith University."

⁸ Theological courses are not included in the program of this school.

⁹ This board supports fourteen academies and industrial schools.

ties. General supervision was at once instituted over all schools, reports were required at stated intervals, unused government buildings were thrown open for schoolhouses, and for a time transportation and subsistence were furnished the teachers. An act of Congress of July 16, 1866, distinctly approved this coöperation and set aside at the same time over half a million dollars for school purposes. Grading and systematizing of the schools followed, and the societies were stimulated to greater endeavor under centralized direction. By 1869 high schools and normal schools had sprung up, together with several colleges for the Negroes, aided both by the Freedmen's Bureau and by the various freedmen's societies. By 1870 the last congressional appropriation for Negro education was expended and the educational influence of the Freedmen's Bureau thereafter was but nominal. From 1865 to 1871 the bureau spent \$5,262,500 for school purposes in the South.¹⁰ Nearly as much more was contributed by northern societies,¹¹ while the freedmen gave continually growing amounts.¹² According to the *Negro Year Book* the contributions of freedmen from 1866 to 1870 amounted to \$785,700.¹³ This is about one-fourth the amount spent for the education of freedmen by the Freedmen's Bureau during the same period (1866-70).

In carrying out the avowed purpose of the Freedmen's Bureau¹⁴ to systematize and facilitate the work of the missionary societies already in the field and not to supersede them, it appears that material assistance was given in the establishment of thirteen of the larger and more important schools established by these societies while the Bureau was in operation.¹⁵ Six of these now have theological depart-

¹⁰ Contrary to popular belief, the benefits of the Freedmen's Bureau did not all accrue to Negroes. The number of white pupils during this period (1865-71) ran into the thousands. The number of white as compared with the number of Negroes, however, was very small.

¹¹ Negroes were not the only benefactors of these expenditures. Here and there a few whites were enrolled in the schools established by the northern mission boards.

¹² *Bureau of Education, Bulletin* (1916), No. 38, p. 289.

¹³ *Negro Year Book* (1918-1919), p. 261.

¹⁴ *Freedmen's Bureau Circular*, No. 2 (May 19, 1865).

¹⁵ For fuller discussion of the Freedmen's Bureau see: P. G. Pierce,

ments—Howard University, Johnson C. Smith University, Morehouse College, Shaw University, Talladega College and Virginia Union University.¹⁶

NEGRO DENOMINATIONS

Next in importance in the history of Negro education is the work of the Negro Methodist and Baptist organizations.¹⁷ The first record of Negro Methodists in the United States appears in the diary of John Wesley (November 29, 1758): "I rode to Wandsworth, and baptized two Negroes belonging to Mr. Gilbert."¹⁸ By 1816, the year of the organization of the first separate Negro denomination, there were 42,304 Negro Methodists in the United States, about one-fourth of the total membership of the Methodist Church. In that year, under the leadership of Richard Allen, the African Methodist Episcopal Church was organized in Philadelphia; and in 1821, under the leadership of James Varick, the African Methodist Episcopal Zion Church was organized in New York. Before the Civil War these two denominations were composed mainly of Negro congregations that had withdrawn from white churches in the North. The bulk of Negro Methodists, however, were in the South, and were either members of white congregations or of separate Negro congregations not affiliated with any denominational body. Immediately after the Civil War, the majority of them became affiliated with the A. M. E. or the A. M. E. Z. denomination. Within one year after the close of the Civil War the number of colored members of the Methodist Episcopal Church, South, had been reduced from 207,000

"The Freedmen's Bureau," *Bulletin of State University of Iowa*, No. 74 (1904); John Eaton, *Grant, Lincoln and the Freedman* (New York 1907); Oliver O. Howard, *Reports as Commissioner of the Freedmen's Bureau* (Washington 1866-1869); *Atlantic Monthly*, Vol. 87 (Boston 1901); G. W. Williams, *History of the Negro in America* (New York 1882).

¹⁶ All the other schools are still in existence: Atlanta University, Claflin University, Fisk University, Rust University, Scotia Seminary, Straight University and Tougaloo College.

¹⁷ Over 95 per cent. of the Negro church members in the United States are Methodists and Baptists.

¹⁸ *Journal of Negro History*, Vol. VIII, p. 301.

to 78,000. This church authorized the organization of the remaining colored members into another separate denomination. The new organization, the "Colored Methodist Episcopal Church," was affected in 1870.

The first Negro Baptist Church in America was organized at Silver Bluff, S. C., in 1773. In 1776 one was organized at Petersburg, Virginia; in 1780 one at Richmond, Virginia; in 1785 one at Williamsburg, Virginia; and in 1788 the church at Savannah, Georgia, was founded by Andrew Bryan.¹⁹ There were also many Negro Baptist churches in the North before the Civil War. Among the earliest were the Abyssinia Baptist Church, established in New York in 1800, and the First African Baptist Church, which was established in Philadelphia in 1809. But, as in the case of the Methodists, a large majority of the Negro Baptists were in the South and for the most part were members of white churches. Thus, for example, "in 1845 the Baptist Church of Beaufort, S. C., reported 3,323 members, two-thirds of them colored; the First Baptist Church of Charleston, 1,643 and 1,382 of them colored; the Georgetown Church 831, and 798 of them colored; in one association 4,300 members, and 3,800 of them colored. In other states like conditions prevailed to a large extent. It is certain that many Baptist ministers in the South took profound interest in the conversion of Negroes. It is a careful estimate that there were 150,000 colored Baptists in the South in 1850, and 400,000 in 1863."²⁰ Although there were many local Baptist associations prior to 1886²¹ it was not until that year that the National Baptist Convention was organized.

¹⁹ "Among the most noted of the early Negro preachers was George Leile, who began preaching to the slaves at Savannah, Ga., during the War of the Revolution. After the evacuation of the country by the British in 1782 and 1783 he went with his master to Jamaica. The existence of the Baptist Church among the Negroes in Jamaica is due to this man. Before his departure for Jamaica he baptized a slave of Jonathan Bryan, by the name of Andrew." Booker T. Washington, *The Story of the Negro*, Vol. I, p. 265.

²⁰ Professor T. G. Brownson in *The Benedict Bulletin*, Columbia, S. C. (September-October, 1923), p. 16.

²¹ Among the earliest was the Providence Baptist Association, composed of independent Negro Baptist Churches, organized in Ohio in 1836, and a similar organization in Illinois known as the Wood River Baptist Association, organized in 1838.

Of the fifty-two institutions included in this survey as having a department or school of theology, thirty-four were founded by Negroes. Another, Roger Williams University at Nashville, was originally founded by the American Baptist Home Mission Society in 1866, but, after a disastrous fire in 1905, the campus and remaining buildings were sold. It was reestablished by the Negro Baptist Missionary and Education Convention of Tennessee on its present site in 1907.²²

One of the parent institutions of the present Wilberforce University was founded by the Ohio Conference of the African Methodist Episcopal Church in 1847 near Columbus, Ohio. This school was known as "Union Seminary." In 1856 the Cincinnati Conference of the Methodist Episcopal Church established "a literary institution of higher order for the education of colored people generally." This school was located in Greene County and was named Wilberforce University. "It was incorporated August 30, 1856, and a board of twenty-four trustees selected, including Governor Salmon P. Chase, President B. S. Rust, Ashland Keith of the colored Baptist denomination, and Bishop D. A. Payne."²³ Bishop Payne was a representative of the A. M. E. Church and through him this denomination purchased Wilberforce University in 1863, and merged Union Seminary with it. In 1864 the A. M. E. Church established Western University in Kansas. The denomination established no more important schools until 1881, when three schools were established; Morris Brown University at Atlanta,²⁴ Paul Quinn College at Waco, Texas, and Allen University at Columbia, South Carolina. Two more were established in 1886: Shorter College at Little Rock, Arkansas,

²² The American Baptist Home Mission Society contributed \$5,000 to the reestablishment of the school, and has made regular donations toward meeting its current expenses either directly out of its own coffers or as a medium through which other funds have been designated for this purpose. The history of this institution in the matter of administration and control, particularly with reference to its theological work, will be further modified by the plans of the National Baptist Convention and the Southern Baptist Convention. (See p. 26.)

²³ *Wilberforce Bulletin*. "Series 8, No. 3 (June 1923), p. 14.

²⁴ Later, two schools were established as branches of Morris Brown: Central Park Normal and Industrial School at Savannah and Payne College at Cuthbert, Georgia.

and Kittrell College at Kittrell, North Carolina. Edward Waters College was established at Jacksonville, Florida, in 1888, Payne University at Selma, Alabama, in 1889, and in 1890 Campbell College at Jackson, Mississippi, and Turner College at Shelbyville, Tennessee. Lampton College in Alexandria, Louisiana, was founded in 1911.²⁵ All of these schools have theological departments with the exception of Turner College, which has discontinued its theological department for lack of students.

The African Methodist Episcopal Church began its system of schools in the South in 1881. The next year the other two branches of Negro Methodism opened their principal schools: Livingstone College at Salisbury, North Carolina, operated by the African Methodist Episcopal Zion Church, and Lane College at Jackson, Tennessee, operated by the Colored Methodist Episcopal Church. Since that time these denominations have greatly increased the number and efficiency of their schools. The A. M. E. Zion Church has centered its theological work at Livingstone. It maintains, however, a "School of the Prophets" at Clinton Normal and Industrial College²⁶ and a theological department at Lomax-Hannon Industrial College.²⁷

In addition to Lane College the Colored Methodist Episcopal Church supports three other colleges:²⁸ Texas College,²⁹ Mississippi Industrial,³⁰ and Miles Memorial College.³¹ Some work designed especially for ministers and candidates for the ministry is given at Mississippi Industrial College and Miles Memorial College. Similar work at Texas College was discontinued seven years ago in favor of stronger literary preparation for the ministerial candidates.

The largest single group of schools, as they are classified on the basis of source of support, is the group designated as "Independent Negro Baptist Schools." There are be-

²⁵ The denomination also operates some smaller or less important schools.

²⁶ Founded in 1894 at Rock Hill, South Carolina.

²⁷ Founded in 1898 at Greenville, Alabama.

²⁸ For discussion of Paine College see section on "Southern Churches."

²⁹ Founded in 1894 at Tyler, Texas.

³⁰ Founded in 1906 at Holly Springs, Mississippi.

³¹ Founded in 1907 at Birmingham, Alabama.

tween 120 and 130 of these schools, some of them very creditable educational institutions, some of them hardly schools at all. Fourteen of these schools supported entirely by local Baptist associations and conventions are included in this survey as having each a department or a school of theology; and four others are listed as being controlled by Negro Baptist state conventions, and receiving part of their support from the American Baptist Home Mission Society. These four are Selma University, founded at Selma, Alabama, in 1878; Simmons University, founded at Louisville, Kentucky, in 1879; Arkansas Baptist College, founded at Little Rock, Arkansas, in 1884; and Roger Williams University at Nashville, which was originally founded by the American Baptist Home Mission Society in 1866, but which was discontinued in 1905 and reestablished in 1907, being now under the control of the Negro Baptist Missionary and Educational Convention of Tennessee.³²

The independent Negro Baptist schools, which are included in this report, began with the establishment of Guadalupe College³³ in 1884. The others appeared in rapid succession: Houston College at Houston, Texas, in 1885; Virginia Theological Seminary and College at Lynchburg, Virginia, and Walker Baptist Institute at Augusta, Georgia, in 1888; Western College³⁴ at Independence, Missouri, in 1890; Friendship Baptist College at Rock Hill, South Carolina in 1891; Meridian Baptist Seminary at Meridian, Mississippi, in 1897; Central City College at Macon, Georgia, in 1899; Central Texas College at Waco, Texas, in 1901; Conroe Normal and Industrial College at Conroe, Texas, in 1903; East Texas Normal and Industrial Academy at Tyler, Texas; and Morris College at Sumter, South Carolina, in 1905. In 1921 two of the northern Negro Baptist associations established schools for the training of ministers: Central Baptist Theological Seminary at Topeka, Kansas, and Northern Baptist University at Rahway, New Jersey.

³² See p. 26.

³³ Now located at Seguin, Texas.

³⁴ Now located at Kansas City, Missouri.

SOUTHERN CHURCHES

The white church boards of the South have also made some contribution to the education of the Negro minister. The most liberal of these has been the Methodist Episcopal Church, South, which has coöperated with the Colored Methodist Episcopal Church in the support of its schools. In addition, the former denomination established Paine College at Augusta, Georgia, in 1883.³⁵ The theological department has been temporarily discontinued pending the application of a group of students better prepared for the theological courses.

The Tuskaloosa Institute for the Education of Colored Ministers was founded in 1876 by Dr. Charles A. Stillman, pastor of a Presbyterian Church at Tuskaloosa, Alabama. The name was changed to Stillman Institute in 1895. This school is conducted by the Executive Committee of Home Missions of the Presbyterian Church in the United States.

The Southern Baptist Convention has appropriated \$250,000 for the purchase of property adjacent to Roger Williams University on which buildings are being erected for the "Southern Baptist Divinity Seminary." According to the present plan the National Baptist Convention will be responsible for raising the funds necessary for the current expenses of the school. Both conventions will be represented on the board of managers. The work of the seminary will supersede the work of the theological department of Roger Williams University. The first session will begin in the fall of 1924.

³⁵ The Colored Methodist Episcopal Church coöperated in the management of this institution.

Chapter III

DEVELOPMENT OF NEGRO THEOLOGICAL SCHOOLS

The education of the freedmen immediately after the Civil War had many of the characteristics of a missionary movement. The purpose of this movement seems to have been to enable the freedmen to assimilate the white man's culture more rapidly and more completely than the conditions of slavery permitted. The underlying motives of this movement were those of missionary movements in general. It was felt that the first duty was to train Negroes who would in turn become missionaries among their own people. Most of the outstanding pioneers were Christian ministers. Like other missionary enterprises this movement was characterized by religious enthusiasm, sacrifice, sympathy, and denominationalism.

EMPHASIS UPON TRAINING MINISTERS

After the Civil War education centered on the training of ministers. This was not, however, professional training in the sense in which the term is generally understood. Ordinarily it consisted of instruction in reading, writing, arithmetic and spelling, and of Bible study. Many of these schools soon passed out of existence or were superseded by schools of higher grade.

In the Negro schools the early emphasis upon the training of ministers was conditioned by many factors. In the first place this type of education was the best education of that time. The men who led the movement for the early education of the Negro had themselves been trained in the religious atmosphere of the colleges, of which there were many, that had been founded in response to the demand for

ministers created by "the Great Awakening."¹ As a result of this period of revivalism, which had brought so many into the church, leaders had to be trained in larger numbers.² This influx of men to the colleges to become ministers constituted, in turn, the demand to which the theological seminary as a professional school was the answer.³

The men who led the early missionary education movement among the freedmen consciously directed promising men into the ministry. They themselves were ministers, they were in constant personal and sympathetic contact with these younger men and they became, therefore, without the imposition of conscious suggestion, the patterns after which many of the first ministers trained in these schools sought to develop themselves.

A pre-conditioning factor in the situation that contributed to the early emphasis on ministerial training was the rôle of the church and Sunday school in the early education of the Negro. Before and after emancipation, many Negroes laid the foundation for the more liberal education, which they received later in the mission schools, in classes that were taught in the churches and Sunday schools.⁴

GROWTH OF A TYPE OF LEADERSHIP

As a result of the emphasis upon the training of ministers, most of the best men in the schools under consideration went into the ministry. The ministry offered the largest opportunity for leadership. Almost all of the Negro's

¹ For list of American colleges in order of date of founding, see *Monographs on Education in the United States* (edited by Nicholas Murray Butler), Vol. I (Albany, N. Y. 1900), pp. 243-9.

² Peter G. Mode, *The Frontier Spirit in American Christianity* (Chicago 1923).

³ It is not to be inferred from this discussion that the rôle of the colleges in the training of men for the ministry was a new thing. "The chief object in the founding of Harvard college (1636) . . . was to provide an educated ministry. . . . The colleges founded at New Haven (1700) and at Princeton (1748) followed Harvard in making education free to candidates for the ministry who could not meet their own expenses."—James Russell Parsons, Jr., "Professional Education" in "Number 10" of *Monographs On Education in the United States* (Albany, N. Y. 1900).

⁴ Carter G. Woodson, *History of the Negro Church* (Washington 1921), pp. 268-9.

life centered around the church. The minister became the leader in religious, educational, financial, and all sorts of personal affairs. As described by Dubois, "The Preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a 'boss,' an intriguer, an idealist,—all these he is, and ever, too, the center of a group of men, now twenty, now a thousand in number. The combination of a certain adroitness with deep-seated earnestness, of tact with consummate ability, gave him his preëminence, and helps him maintain it."⁵

CHANGE FROM A PRIMARY TO A SECONDARY TYPE OF SOCIETY

This is the type of leadership that naturally develops in a primary-group situation. Contacts are not only direct and personal⁶ in such a situation, but they are constant; and the personalities of the individuals touch one another on many sides. This type of leadership persists and will continue to persist in proportion to the persistence of the primary-group situation. But because of the factors now about to be mentioned, it is becoming less common just as the situation that produced and fostered it is gradually changing under the conditions of a more complex organization of society in which contacts are more impersonal, and the rôle of the ministry, like that of a person in any other occupation, tends to become more highly specialized and conventionalized.

With the enlargement of his world, the Negro, like other persons, is tending to disregard, to some extent, his allegiances to particular persons and localities.⁷ In the thirty-year period from 1890 to 1920, the Negro urban population increased by more than two millions. The chief source of this increase was, of course, migration from rural districts.⁸

⁵ W. E. B. Dubois, *The Souls of Black Folk*, pp. 190-1.

⁶ Charles H. Cooley, *Social Organization* (New York 1909), pp. 28-30.

⁷ Park and Miller, *Old World Traits Transplanted* (New York 1921), p. 41.

⁸ Booker T. Washington has summarized the chief reasons given by the colored farmers for migrating to the cities: "Poor dwelling-houses, loss of earnings each year because of unscrupulous employers, high-

30 THE EDUCATION OF NEGRO MINISTERS

In 1890 about 19.4 per cent. of the Negroes in the United States were urban dwellers (in places of 2,500 or more); in 1900, about 22.7 per cent.; in 1910, about 27.4 per cent.; and in 1920, about 34 per cent.⁹ In the city the social order that rests upon the primary-group type of relationships is gradually dissolved.¹⁰

The process of urbanization, with its increased industrialization of the Negro, has been paralleled by a rapid increase in literacy,¹¹ in the influence of the press, particularly the Negro press,¹² and in increased educational facilities¹³ and development.

In the beginning, the venerable patriarchs who led the Negro denominations were, as a class, highly respected individuals whose merits were well known and whose defects were accepted rather with a spirit of charitable indulgence than of criticism. But as the Negro people became better educated, and otherwise increased their contacts, they, of course, became more critical. In a change from a primary- to a secondary-group situation, attitudes tend to become more objective.

THE RÔLE OF RACE-CONSCIOUSNESS

The rapid urbanization of the Negro has accelerated the growth of race-consciousness. Two-thirds of the Negro urban dwellers live in cities in the South, where the policy of segregation is more rigidly defined and enforced than in

priced provisions, poor schoolhouses, short school terms, poor school teachers, bad treatment generally, lynchings and whitecapping, fear of the practice of peonage, and general lack of police protection and want of encouragement."—Booker T. Washington, *The Negro in Business* (Boston 1907), p. 305.

⁹ The percentage of urban dwellers for the United States as a whole was in 1890, 35.4 per cent.; in 1900, 40 per cent.; in 1910, 45.8 per cent.; and in 1920 51.4 per cent. The figures for censuses preceding 1890 are for cities of 4,000 or more, and are not, therefore, comparable with the above figures.

¹⁰ R. E. Park, "The City," *American Journal of Sociology*, XX (1914-15), pp. 593 ff.

¹¹ In 1890, 42.9 per cent. of the Negroes in the United States were literate; in 1900, 55.5 per cent.; in 1910, 69.6 per cent.; in 1920, 77.1 per cent.

¹² An interesting study of the Negro press is *The Negro Press in the United States* by F. G. Detweiler, Chicago, 1922.

¹³ Including schools, churches, libraries, movies, etc.

the North. But in nearly every city in the United States in which there are enough Negroes, if brought together, to constitute a community within the larger community, they are grouped in one or more areas that tend in all cases to take on the character of distinct neighborhoods or communities. In general, this has been the natural outcome of the interplay of forces that are constantly operating to determine the character of the organization of the city and the concentration and distribution of its population. In some cases, however, more or less conscious control has been imposed upon this process, operating to determine the limits and the direction of expansion of the Negro districts. This has been owing in part to the rapid growth of the Negro communities within the cities.

Group consciousness will grow up ordinarily in any segregated group—but its growth will be accelerated by conflict. Thus, when segregation is enforced for what seems to be the purpose of keeping the group in a lower status, it is resented.¹⁴ Segregation tends to create a situation in which the Negro group finds itself getting defined. Thus the race becomes aware of itself as a group measuring itself against another group.¹⁵ "Every advance in education and intelligence puts the Negro in possession of the technique of communication and organization of the white man, and so contributes to the extension and consolidation of the Negro world within the white."¹⁶

One of the best evidences of this fact appears in the number and character of the schools that have been founded by Negroes.¹⁷ Of the fifty-two schools included in this survey as having a department or school of theology thirty-four

¹⁴ Cf. The case of the immigrant, in which it is assumed that his disposition to segregate himself is evidence of an unwillingness to accept the status and fulfill the duties of citizenship.

¹⁵ For a parallel situation in the development of national consciousness among the Poles in the United States, see *Old World Traits Transplanted*, Park and Miller, pp. 135-6.

¹⁶ R. E. Park, "Racial Assimilation in Secondary Groups," *Publications of the American Sociological Society*, VIII, p. 77.

¹⁷ Many other forces that have come into existence, prompted by a variety of motives, in reality, make their chief and most significant contribution to the race's development by helping the race to define its aims and by setting in motion some sort of machinery which helps in realizing them.

were founded by Negroes.¹⁸ These schools are maintained only at considerable sacrifice. But they are a source of great pride to all who consider themselves a part of this tripartite organization: (1) the supporting and controlling constituency, (2) the administrative and teaching staff, and (3) the students. As one manifestation of a rapidly developing race-consciousness we have, therefore, racial institutions of this type in contradistinction to the schools founded by whites for Negroes.

They maintain their hold upon their constituency to a considerable extent because they supply a sort of spiritual release from what is conceived of as "the domination of the white man." In reality they represent a desire to be independent, as expressed in the familiar language of the constituency, "to have something of our own."

Not only is this the dominant motive for founding independent Negro schools, but there seems to be no evidence of its being motivated by a desire to change from the type of education offered in the schools controlled by whites. The curricula of the former and the latter are convincingly alike.¹⁹

The very fixation of attention by bringing the points at issue prominently into the field of discussion has served to accelerate the growth of an already rapidly developing race-consciousness, which has manifested itself also in the schools founded by the whites. There has been a great increase in the percentage of Negro teachers, and in the importance of the positions held by Negroes in the schools owned and controlled by whites. There has also been greater assertiveness on the part of the students in both types of schools. Finally, race-consciousness plays an important rôle in the situation that defines the status of the theological student among the other students.²⁰

¹⁸ Another school, Roger Williams University, furnishes a marginal case. See section on "Negro denominations" in chapter ii.

¹⁹ See section on "Curricula" in chapter iii.

²⁰ See section on "The Theological Student and the Student Body" in chapter vi.

DECLINE IN THE RELATIVE EMPHASIS UPON THEOLOGICAL
TRAINING

Reference has already been made to the decline in the status of theological training as compared with training in other branches. That decline was not brought about by design. Many forces contributed directly or indirectly to a change in emphasis in Negro education. At any rate, other phases than the theological began to receive special attention. In 1890 a Congressional Act added materially to the funds available for the maintenance of agricultural and mechanical colleges in each of the several states, and specified that the colored people of each state should have their equitable proportion.²¹ Consequently, by 1893, there were fourteen Southern states²² with federal land-grant schools for Negroes receiving a total (federal and state) appropriation of \$349,580.²³ The significance of this fact appears when the amount is compared with the appropriations for other types of schools. Thus, for example, the appropriations of the American Missionary Association that year for twenty of its largest schools amounted to \$175,607.²⁴

Very similar to the federal land-grant schools is a type of school usually called "normal and industrial" schools, which has received considerable recognition. Hampton²⁵ and Tuskegee²⁶ were the pioneers in this field; but the combined enrollment of the schools that have been founded on the

²¹ Although the Morrill fund was established in 1862, by 1890 only three Southern states had extended the benefits of its provisions to Negro schools (Virginia, South Carolina, and Mississippi).

²² Virginia, South Carolina, Mississippi, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Missouri, North Carolina, Texas, West Virginia, and Tennessee.

²³ "Federal Land-grant Schools," *U. S. Bureau of Education Bulletin* (1916), No. 38 (Washington 1917), p. 249 ff.

²⁴ By 1914 the number of "Land-grant Colleges" had increased to seventeen and the combined appropriations from federal, state, and "other sources" were over \$1,000,000.

²⁵ Hampton Institute was also designated as the "land-grant College" for the Negroes of Virginia until 1920, when the state legislature transferred this designation to the Virginia Normal and Industrial Institute at Petersburg. *U. S. Bureau of Education Bulletin* (1923), No. 27.

²⁶ The training of ministers found a place in the Tuskegee program in 1892 with the establishment of the Phelps Hall Bible Training School.

Hampton-Tuskegee plan is now much in excess of that of the two parent institutions.²⁷

There has also been considerable emphasis upon teacher-training courses. In addition to the work of the "land-grant colleges" and the "normal and industrial" schools in this field, there is an increasing growth in the number and efficiency of the state and city normal schools, as well as in the teacher-training departments of the denominational colleges and secondary schools.

Finally, there has been what may be called "the movement to become standard colleges." Many factors have contributed to the increasing momentum of this "movement." The denominations supporting the colleges have always been jealous of the prestige of their systems of schools. This undercurrent of competition seems to have asserted itself most wherever there were other schools competing for status in the same immediate territory. Thus we have in Columbia, S. C., Allen University supported by the African Methodist Episcopal Church and Benedict College supported by the American Baptist Home Mission Society. In Atlanta there are Morehouse College supported by the American Baptist Home Mission Society, Spelman Seminary, supported by the Woman's American Baptist Home Mission Society, Atlanta University founded by the American Missionary Association and now controlled by an independent board of trustees, Clark University and Gammon Theological Seminary under the auspices of the Methodist Episcopal Church, Morris Brown University, supported by the African Methodist Episcopal Church. In Marshall, Texas, there are Wiley College, supported by the Methodist Church, and Bishop College, supported by the Baptists. In Greensboro, North Carolina, there are Bennett College, supported by the Methodist Church, Immanuel Lutheran College supported by the Lutherans and the State Agricultural and Technical College. In Holly Springs, Mississippi, there are Rust University, supported by the Methodist Church and Mississippi Indus-

²⁷ This does not include the institutions that are "Normal and Industrial" schools in name only. It does, however, include all that were established without being influenced by or patterned after Hampton and Tuskegee.

trial College, supported by the Colored Methodist Episcopal Church. In Jackson, Mississippi, there are Jackson and Campbell Colleges, supported by the Baptists and African Methodists. In Selma, Alabama, there are Selma University (Baptist), Payne University (African Methodist), and Knox Academy (Reformed Presbyterian). In Little Rock, Arkansas, there are Arkansas Baptist College (Baptist), Shorter College (African Methodist), and Philander Smith College (Methodist). In Augusta, Georgia, there are Paine College (Methodist Episcopal, South), Walker Baptist Institute (Baptist), and Haines Institute (affiliated with the Presbyterian Board of Missions for Freedmen, but with an independent board of trustees). In Nashville there are Roger Williams University (Baptist), Walden College and Meharry Medical College (Methodist), the State Normal School, and Fisk University (founded by the American Missionary Association and now controlled by an independent board of trustees). In Orangeburg, South Carolina, there are Claflin University (Methodist) and the State College.²⁸

Other factors have had considerable influence, among them the work of the Association of Colleges for Negro Youth,²⁹ the implied classifications of "the Jones report,"³⁰ the helpful coöperation of the General Education Board, the greater assertiveness of the students themselves in "demanding" certain improvements, the rapid increase in the number of younger and better prepared teachers,³¹ the increasing number of students who leave Negro schools to attend northern universities, etc.

TYPES OF SCHOOLS

There are three general types of schools included in this study as they are classified on the basis of their systems of control:

²⁸ There are many other instances of smaller schools in the same city, and of a similar kind of rivalry when the schools are not in the same city.

²⁹ Organized at Knoxville, Tennessee, in 1913.

³⁰ *U. S. Bureau of Education Bulletin*, 1916, "Nos. 38 and 39."

³¹ W. T. B. Williams, "Report on Negro Universities and Colleges," *Occasional Papers* (1922). John F. Slater Fund.

1. There are fifteen schools controlled by an educational or missionary board of a denomination. The chief executive and supervisory authority is exercised by the secretary of the board. In these cases the function of the local board of trustees (self-perpetuating) is mainly advisory. This is the kind of control exercised by the American Baptist Home Mission Society, the Board of Education for Negroes of the Methodist Episcopal Church, the American Missionary Association (Congregational), the American Church Institute and Episcopal Board, the Board of Missions for Freedmen of the Presbyterian Church, the Evangelical Lutheran Synodical Conference of North America, and the Society of the Divine Word (Catholic).

2. Seventeen of the schools are controlled by a local board of trustees elected by a denominational district conference. The chief executive and supervisory authority is exercised by the bishop presiding in the district. In these cases the function of the educational department of the denomination is mainly advisory. In this category belong the schools of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church.

3. A third group is composed of twenty schools that are controlled by independent boards of trustees which are self-perpetuating, and which perform all the functions of a responsible governing body. In these cases there is no official connection with a national denominational body. In this category belong the undenominational schools, the independent Negro Baptist schools, and the schools that are supported by Negro Baptist state conventions with the cooperation of the American Baptist Home Mission Society.

Chapter IV

ADMINISTRATIVE ORGANIZATION AND PROBLEMS

The problems here considered are not denominational in the sense of being concerned with controversies of doctrine, but are, in the main, those problems of the denominational bodies that affect the seminaries. One of the most important of these problems, from the standpoint of the denominations, is: Which of their schools should have theological departments?

THE NUMBER OF SCHOOLS

Although the large denominational bodies are interested in this question and there is much *discussion* of it from time to time, the available money, faculty, and students are, at present, divided among too many schools. There are fifty-two schools distributed according to their denominational connections as follows:

1. Methodist Groups.
 - (a) Methodist Episcopal—(1).
 - (b) African Methodist Episcopal—(11).
 - (c) African Methodist Episcopal Zion—(3).
 - (d) Colored Methodist Episcopal—(3).
 - (e) Methodist Episcopal, South—(1).
2. Baptist Groups.
 - (a) Maintained by the American Baptist Home Mission Society—(6).
 - (b) Supported by Negro state conventions with the co-operation of the American Baptist Home Mission Society—(4).
 - (c) Independent Negro Baptist schools—(14).
3. Presbyterian groups.
 - (a) Presbyterian Church, U. S. A.—(2).
 - (b) Presbyterian Church, U. S.—(1).
4. Congregational—(1).
5. Protestant Episcopal—(1).

6. Lutheran—(1).
7. Roman Catholic—(1).
8. Undenominational—(2).

Thus, of the fifty-two schools under consideration, only nine are not Baptist or Methodist, there being twenty-four Baptist schools, and nineteen Methodist. The fact that the number of Baptist and Methodist schools is large is not especially significant, as about 95 per cent. of the Negro church-members in the United States are Baptists and Methodists. What is important is the amount of duplication and, in some cases, competition caused by the maintenance of so many schools. The large number of African Methodist Episcopal departments and schools of theology is to be accounted for not only by the large membership but mainly by (1) the policy of the denomination to establish a school in every state; (2) the policy of the denomination to assist in paying the salaries of theological teachers; (3) the fact that the dean of a theological department is, by virtue of his office, a member of the general conference.

The situation with the Baptists is quite different. There are no schools supported by a national body of Negro Baptists. The schools that are listed as "Independent Negro Baptist Schools" are schools that are supported by local or sectional associations and conventions in contrast to the schools supported by the American Baptist Home Mission Society. This society represents the Northern Baptist Convention (white) and supports about twenty schools, six of which have theological departments. Between these two groups there is a marginal group composed of schools controlled by Negro Baptist state conventions, but operated in coöperation with the American Baptist Home Mission Society. Each of these schools is in a state where there is no other Baptist school attempting theological work. On the other hand, in each of the states in which the theological departments supported entirely by the A. B. H. M. S. are located, with the exception of North Carolina, there are independent Negro Baptist schools maintaining theological departments.¹

¹ There are two in South Carolina and five in Texas.

SYSTEM OF CONTROL

It has been shown² that the Northern churches, through their "Boards of Missions for Freedmen" and similar departments, established systems of schools immediately after the Civil War. There has been, with respect to these "boards," which were in every sense missionary enterprises seeking "to do some good wherever possible," a gradual development toward more efficient educational departments controlling fewer but better schools. While each of the schools has a special board of trustees, effective control is centered in the department or board of education of the denomination of which it is a part. Later the educational departments of Southern churches also established a few schools on the same general plan, but tending more toward a type of coöperation with the Negro denominations than to the building up of systems of schools. However, two-thirds of the schools under consideration were founded by Negroes.

In all of the theological schools supported by Negro Methodist denominations³ the bishop presiding over the Episcopal district in which the school is located is, by virtue of his office, president of the board of trustees. The boards of trustees are elected by denominational conferences and are composed mainly of ministers.⁴ From the number and nature of the problems arising between the presidents of the schools and their trustee-boards, it is evident that there is some misunderstanding as to where the responsibility for the active *management* of the institutions rests. Complete authority over the control of the policies and major expenditures of the institutions rests with the bishop. However, the first school established by each of these denominations⁵ was looked upon as belonging, in a very real sense, to the whole denomination. These three schools have tended to

² Chapter ii.

³ African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal.

⁴ See p. 40.

⁵ Wilberforce University (African Methodist Episcopal), Livingstone College (African Methodist Episcopal Zion), Lane College (Colored Methodist Episcopal).

maintain this all-connectional aspect. All of the bishops and general officers of the A. M. E. Church are members of the trustee-board of the Payne Theological Seminary of Wilberforce University. All of the bishops and four of the general officers of the A. M. E. Zion Church are members of the trustee-board of Livingstone College. Four of the bishops of the C. M. E. Church are members of the trustee-board of Lane College.⁶ These three denominations are alike also in the limited authority of their educational departments as compared, for example, with the educational department of the American Baptist Home Mission Society or the Board of Education for Freedmen of the Methodist Episcopal Church. With the exception of Lane College, with a trustee-board of twenty-four members, five of them white and seven of them members of denominations other than the C. M. E. Church which supports the school, the boards of trustees are composed entirely of members of the denomination supporting the school. The A. M. E. schools have the highest per cent. of clergy on their boards,⁷ ranging from 71 to 92 per cent. There are also some exceptionally large trustee-boards in this group.⁸ The clergy forms from 50 to 86 per cent. of the membership of boards of trustees of the A. M. E. Zion schools, and from 62 to 78 per cent. of the C. M. E. schools.

The boards of trustees of the independent Negro Baptist schools are much smaller, ranging from three to twenty-five, with one exception.⁹ Like the Methodist boards of trus-

⁶ The president and secretary of the Board of Education of the Methodist Episcopal Church, South, are members of the board of trustees of Lane College. This denomination assists in its support.

⁷ This discussion is limited to schools that have theological departments connected with them.

⁸ The trustee-boards with the largest membership are Shorter College with 67, Allen University with 100, Edward Waters College with 140, and Morris Brown University with 255. In the early history of these schools, large trustee-boards were felt to be indispensable to secure the necessary financial support and student-body. There is, however, a growing feeling that the trustee-boards of this size tend to hinder the educational progress of the schools. This year, Wilberforce University, the largest school of the connection, reduced its trustee-board for the university from one hundred to twenty-one members. The trustee-board of Payne Theological Seminary, a part of Wilberforce University, but separately incorporated, is still composed of 47 members.

⁹ The Virginia Theological Seminary and College has a board of trustees of fifty-five members.

tees they are composed entirely of Negroes and mainly of ministers, several having over 90 per cent. Most of these men are well along in years and have had few educational advantages; but they are disposed to interfere unwisely in the management of the schools, although the presidents of these schools are relatively able men. Unlike the Negro Methodist schools, those of the Baptists do not constitute a system. Each of the schools feels a certain sense of loyalty and, in that sense, of "belonging" to one of the national Baptist organizations; but none of these schools is owned or controlled by a national denominational body. The local trustee-board of each performs all the functions of a responsible governing body.

STANDARDS FOR ENTERING THE MINISTRY

Because of the low standards of the denominations for licensing ministers, as compared with the standards for licensing men in other professions, the candidates for the ministry are not as easily convinced of the necessity for thorough preparation as are candidates for professions with more rigid licensing requirements. Upon these standards ultimately rest the standards for admission to the departments and schools of theology, for the philosophy of the denominational bodies, which determines the entrance standards of their theological departments, is to the effect that a poorly prepared man will take some rural or slum church, which a man better prepared will not take, and will bring it up to a level at which a man better prepared will be willing to take charge and further improve it. We must have somebody for every church. "Poor leadership is better than no leadership at all." It is further urged that since some men are going to preach anyhow, it is better to do *something* for these men than to let them go wholly unprepared.¹⁰ As is shown in chapter three, the men predominant in the theological departments have very meager preparation, which

¹⁰ The first argument is advanced especially by the Methodist groups while the second arises more out of the situation among the Baptists. These arguments and those related to it are advanced also by other denominations.

tends not only to modify the standard of work, but also to prejudice the more desirable men in the other departments of the school against entering the theological department.

Virginia Union, Lincoln, and Johnson C. Smith universities and Livingstone College have, *in proportion to their theological enrollments*,¹¹ a large number of their own college graduates enrolled in that department. These are, however, the only college graduates in their theological departments; and the number in proportion to their annual output of college graduates is, for each institution, less than 10 per cent. In general, the graduates of the best Negro colleges who study theology go to Northern universities for their theological training, usually to the universities that are most ably represented on the faculty of their school.

INTERNAL ADMINISTRATIVE PROBLEMS

One of the most general problems of the theological schools is that arising out of the difference in the preparation of their students. While there is a wide variation in the amount of preparation of the students, the number of students in any one theological department is, as a rule, not large enough to have separate classes for the different grades of students. This is one of the reasons given by some of the more advanced students for leaving the Negro schools to secure their theological training in the large northern universities. A senior in one of the schools under consideration, who has spent three years in the theological department after graduating from college, says that he has a classmate who can hardly read. Only seven schools¹² have more than four teachers. These are not all full-time teachers.¹³

Another kind of problem related to the effect of the grade of men in the theological departments upon the reputation of the department and its consequent power to attract stu-

¹¹ Forty-four per cent., 50 per cent., 66⅔ per cent., and 22 per cent. respectively.

¹² Bishop Payne Divinity School, Gammon Theological Seminary, Howard University, Johnson C. Smith University, Lincoln University, Livingstone College, and Virginia Union University.

¹³ For evaluation of the teaching-time of all of the institutions under consideration see chapter v.

dents, arises out of a practice that obtains mainly among men already in the ministry. In checking the reported attendance against the attendance on the date of visit, it was found that a number of men enter the theological department of a school, but attend so few classes in the course of a year, or make so little effort to prepare lessons, that they really do not represent the school in any way. Nevertheless, they take advantage of every opportunity to let it be known that they are "products" of that school. There are many men who are ostensibly pursuing theological courses, who register year after year, but whose attendance and preparation of lessons are so haphazard that no perceptible progress is possible. Some of the men upon whose "progress" the department or school of theology is judged, are not registered in the theological department, but are assigned, properly, to preliminary literary work.

In three-fourths of the institutions included in the survey, the president of the school is expected to raise money from the constituency. In some cases the president spends most of his time devising and executing (by correspondence, speeches, personal solicitations, etc.) plans for raising money. The president is dependent upon the goodwill of the ministers of his denomination for the success of his plans. Some of these ministers are students in his seminary, many are former students and some are prospective students. Having to ask them to help raise money for the school, the president, when he comes to deal with them as students, is placed in an embarrassing position in case they fail to pay their bills, or to attend classes regularly and punctually, or if their class work does not warrant promotion.

In very few of the schools is the amount published in the catalogue as the required amount of student fees actually paid by all of the students, especially the theological students. A special responsibility rests upon the president to decide just what adjustments should be made in each case, how to avoid being hoodwinked by unscrupulous students or parents and yet how the school may serve the purpose of its benefactors, namely, to bring its advantages within the reach of as many deserving students as possible.

If it is thought that the president is too lenient with some students, he is, of course, blamed for increasing the burdens of the constituency. If he shuts the doors in the face of many of the students who do not seem to be able to pay their bills, some of the same constituency complain, and they usually bring forward much in the way of precedent and sentiment to buttress their complaint.¹⁴

The rate of improvement of the theological departments in the matters on which standardizing agencies rate institutions of learning, has not been as high as for the college, high-school and teacher-training departments.¹⁵ Thus, although the theological departments are improving, they are, and are considered, the tag-ends of the institutions. While the colleges are making every effort to square with the requirements of recognized standardizing agencies, the seminaries benefit only indirectly, and not fully, from this tendency. Some of the leading Negro theological schools have terms from two to six weeks shorter than the best Negro colleges, all of which have school-years of thirty-six weeks. In many of the less promising theological departments the length of the year (in hours) is shortened by the omission of Monday or Friday classes, by the virtual suspending of classes during the sessions of some of the denominational conferences or associations, by the press of administrative duties where the president teaches the theological classes, or by the absence of the theological teacher when he is attending to the affairs of a church of which he is pastor or when he is soliciting money for the school.¹⁶

¹⁴ A counterpart of this problem that manifests itself in a different way is brought out in chapter v.

¹⁵ See chapter ii.

¹⁶ Sixty-one of the one hundred and fifteen teachers are part-time teachers. Twenty-five of these are teaching in other departments; twenty-one are regular pastors; thirteen are engaged in some administrative work for the school, almost all as presidents; four are engaged by other agencies, i.e., other than school or church; and three are advanced students teaching elementary ministerial classes. (Five of these part-time teachers have been assigned to two of these categories and are, therefore, counted twice.)

Chapter V

EDUCATIONAL ORGANIZATION AND PROBLEMS

This chapter deals with personnel, standards, methods, requirements and curricula, which are the main features of the educational organization of the departments and schools of theology under consideration.

In recording the number of full-time and part-time teachers, allowance was made for the fact that teachers regarded as full-time teachers in one school might do considerably less work than full-time teachers in another school. Therefore a school's own designation of a teacher as a full-time teacher was disregarded; and for the purposes of this study a theological teacher was recorded as a full-time teacher only if he had no other interests making inroads on his time as a teacher in the theological department. All others were counted as part-time teachers. But there were important differences in the amount of time part-time teachers were giving to the theological department. Therefore the number of full-time and part-time teachers for each department or school of theology has been evaluated in terms of full-time teachers. For example, at Shorter College there are two theological teachers, each giving half his time to the theological department. Consequently Shorter is put down as having the equivalent of one full-time teacher. The theological department of the Virginia Theological Seminary and College has two full-time teachers and two part-time teachers. One of the part-time teachers carries a full schedule of theological subjects with the exception of one high-school subject; the other part-time teacher carries a full college schedule with the exception of one theological subject. This school is therefore listed as having the equivalent of three full-time teachers.

When the teaching time of the faculty of the departments and schools of theology under consideration is evaluated in this way, it is evident that most of the faculties are too small to carry out the advertised program of study. There are also the problems arising from the necessity of having students of all grades of literary preparation in the same class. On the basis of the indicated method of evaluating the number of theological teachers, eighteen schools have no full-time teachers and only one part-time teacher each.¹

Two others have no full-time teachers, but two part-time teachers whose combined teaching time for theological work is less than the equivalent of one full-time teacher.² Four others offered no theological work this year (1923-24).³

The remaining twenty-seven schools measure as follows: Four schools have each *one teacher*; ⁴ six have *more than one, but less than two*; ⁵ five have two; ⁶ one has *more than two, but less than three*; ⁷ three have *three*; ⁸ three others have *more than three, but less than four*; ⁹ three have *four*; ¹⁰ and two have *five*.¹¹ Gammon Theological Seminary has six full-time teachers and one part-time teacher. The total number of teachers is one hundred and fifteen—fifty-four full-time and sixty-one part-time. Two thirds of the full-

¹ Arkansas Baptist College, Central Baptist Theological Seminary, Central City College, Central Texas College, Clinton Normal and Industrial College, Conroe Normal and Industrial College, East Texas Normal and Industrial Academy, Friendship Baptist College, Guadalupe College, Kittrell College, Lampton College, Lomax-Hannon Industrial College, Meridian Baptist Seminary, Miles Memorial College, Mississippi Industrial College, Roger Williams University, Simmons University and Western College.

² Northern Baptist University and Walker Baptist Institute.

³ Paine College, Benedict College, Houston College and St. Augustine's Mission House.

⁴ Jackson College, Lane College, Shorter College and Payne University.

⁵ Bishop College, Immanuel Lutheran College, Morris College, Shaw University, Stillman Institute and Western University.

⁶ Allen University, Campbell College, Morehouse College, Paul Quinn College, Selma University.

⁷ Talladega College.

⁸ Livingstone College, Virginia Theological Seminary and College, Morris Brown University.

⁹ Johnson C. Smith University, Edward Waters College and Tuskegee Institute.

¹⁰ Lincoln University, Virginia Union University and Wilberforce University.

¹¹ Bishop Payne Divinity School and Howard University.

time teachers are in thirteen institutions that approach the ordinary norms of educational efficiency.

SOURCES OF TEACHERS

Of the 115 teachers,¹² forty-eight are graduates or former students of white seminaries.¹³ The University of Chicago and Oberlin lead with five each; Boston University and Princeton are next with four each; three of the teachers in the Episcopal Seminary at Petersburg (Virginia) are graduates of the Episcopal Seminary at Alexandria (Virginia); Yale and Newton come next with two each; Rochester, Hartford, and Drew have one each. The others are from seminaries that are smaller or not so well known, or are "former students," but not graduates of one of the larger seminaries. One-fourth (twenty-nine) of the teachers are graduates of thirteen Negro schools that have theological departments that approach professional standards. Fifteen others are teaching in the theological department in which they received their last training. The remaining twenty-three are graduates of the smaller or less prominent colored schools, some of which have discontinued their theological departments.

METHODS OF TEACHING

There is a wide range in the methods of teaching in the Negro seminaries.

In the faculties of these schools are men of both races who possess in generous measure the qualities of the successful teacher—scholarship, personality and pedagogical insight. They teach in a vital way and are not only clear and incisive in their organization and presentation of material, but possess and cultivate open-mindedness and elicit

¹² Twenty-eight white; eighty-seven colored.

¹³ Graduates of Negro seminaries, who later were graduated also from white seminaries, are included in this number. Graduates of Negro seminaries who later attended white seminaries but did not graduate, are not counted here. "Former students of white seminaries" refers to persons who took all of their theological work in white seminaries, but did not graduate.

intelligent questions and free discussions. It is quite evident that the students of these men are interested in their work and carefully study the subjects under consideration. Difficult problems are faced honestly and the answers are sought fearlessly. There is evidence of student initiative and growth.

On the other hand, much of the teaching is done by mechanical methods. Some teachers take up unnecessary time in calling the roll and in grading students with much solemnity at the end of each individual recitation, without indicating in any way whether the answer was right or wrong. There is slavish chapter-and-page adherence to a textbook on the part of both teacher and student. In these cases the recitation consists of a series of questions and answers intended to draw out and express what the textbook said. Teachers of this kind lack a grasp of the subject or lack teaching power, or both. Often a class is composed of mature men, some of whom are pastors in service, with very meager education, but not mentally inert, as the teaching method would seem to assume.

Often, however, the teachers are trying to do impossible things, to teach "theology" or "philosophy" or "metaphysics" to students inadequately prepared for such subjects. Effort is sometimes made to teach church history to students who have no background knowledge of history, and even to teach it without relation to contemporary social and political life. The result is that sometimes a recitation period in one of these subjects is devoted chiefly to learning how to pronounce and spell and define words.

The textbooks are often of denominational significance rather than of educational value; and too frequently they are old editions. Classes were observed in which all the work was being done by the teacher, the student contribution being signs of approval of the teacher's work. The teaching was sometimes very dogmatic, the correct "opinion" or "view" being thrust forward with a spirit of finality; but which, it may be said to the credit of some students, was not always accepted. Much teaching is far removed from anything vital or practical.

Students often have four or five, and sometimes six or seven, recitations a day; and some teachers are scheduled for as many classes. In some schools the class attendance is irregular and there is much tardiness. The libraries are almost all small and many of them, such as they are, are seldom used in the preparation of lessons.

Many students, particularly in the poorly equipped Negro schools, are pastors; but there is seldom any provision for the supervision of their work. It could scarcely be claimed that there is any approach as yet to what in the field of medical education would be called clinics.

RECORDS

Although there is in all cases a unified financial administration for all departments, it is the exception rather than the rule to find the educational records for the theological departments handled by the same administrative officer¹⁴ who handles the records for the other departments. Always when the records were kept separately, the theological records were more poorly kept than the records of students in other departments. In addition, credits presented by students for admission to the theological department were less carefully investigated and evaluated.

ENTRANCE REQUIREMENTS

The failure of most of the Negro schools to examine credits for admission to the theological department arises out of a general disposition to regard rigid entrance requirements in this department as unwise. Their policy, in their own words, is based on a feeling that "the harvest is so great and the laborers so few, we do not feel justified in turning down any man who wants to fit himself for the work of God." Of the fifty-two departments of theology under

¹⁴ There are a few cases of full-time registrars. In general, however, the work of registrar is assigned to the president's secretary, some member of the teaching faculty, or to "the dean," who in most cases exercises supervisory authority over all departments except that of theology, which always has a separate "dean."

consideration, thirty-five accept men in the fourth, fifth, sixth or seventh grade. Three will not take students unless they are ready for the eighth grade. Three require the completion of the eighth grade as a minimum. Three require some high-school work. Seven require high-school graduation. One requires college graduation.¹⁵ While these are minimum requirements for enrollment in regular theological courses, the requirements for degree courses are much higher. Ordinarily high-school graduation is the minimum entrance requirement for degree courses (B.Th. and B.D.) ; and in the best schools, college graduation is required for entrance upon the B.D. course.

ACADEMIC PREPARATION OF STUDENTS

There is, however, such a wide difference in the entrance requirements of different schools that are ostensibly offering parallel courses (at least courses leading to the same degree), that an enumeration of students according to the course of study they are taking is of little or no practical value. For example, "B.D." *graduates* from some schools are not qualified to *begin* the B.Th. course in certain other schools, although in this latter type of schools, entrance requirements for the B.D. course are three or four years higher than for the B.Th. course. Thus, since the B.D. course is uniformly a three-year course, the B.D. degree from some schools represents seven or more years less training than in others. There are similar differences in the degree of preparation represented by the B.Th. degrees. It thus appears that the amount of training the students have had is a more serviceable criterion of the grade of work the different departments or schools of theology are doing than a comparison on the basis of the number in degree courses as contrasted with the number in "English" or "diploma" (i.e., non-degree) courses.

¹⁵ This school, the St. Augustine's Mission House, an institution for training Negro Catholic priests, has a course of study of thirteen years, consisting of a four-year high-school course, a four-year college course, a four-year seminary course, and one additional year's work, comparable to a medical student's "interne year."

Judged by this standard the departments and schools of theology are discouragingly poor. Out of a total of 1,011 regular theological students¹⁶ there were in 1923-24 only thirty-eight college graduates. These thirty-eight are in seven institutions: Gammon Theological Seminary, Howard University, Johnson C. Smith University, Lincoln University, Livingstone College, Morris Brown University, and Virginia Union University.¹⁷ There are 219 high-school graduates¹⁸ enrolled in Theological courses,¹⁹ of whom 171 are bona fide theological students; the other forty-eight are candidates for college degrees, doing most of their work in college departments, but enrolled in one or more theological classes.

REQUIREMENTS FOR GRADUATION AND FOR DEGREES

The standards for graduation and for degrees are influenced by factors similar to those that keep the entrance requirements low. Most of the schools have elementary ministerial courses open to men who are graduated in three (sometimes two) years after entering, with a fourth-, fifth- or sixth-grade education. Most of these schools have higher courses, and some of them have a few students in these courses. In general, however, they do not have enough qualified applicants to justify the pretense of giving a separate "course"; therefore their few ministerial students of more than grammar-school education are in the same classes with the ministerial students of grammar-school grade.

On the other hand, there are schools whose minimum graduation requirements are not only higher than those of the schools just mentioned, but whose requirements are more

¹⁶ The term "regular students" is used here in contradistinction to correspondence and extension students, on the one hand, and students in "Ministers' Classes" and "Pastors' Institutes," on the other.

¹⁷ A student was counted as "a college graduate" if his training was equivalent to that required for graduation from the college with which the seminary in which he was enrolled is affiliated.

¹⁸ Including the thirty-eight college graduates.

¹⁹ Students were counted as high-school graduates if their credits were sufficient to entitle them to admission to the college department of the institution of which the seminary was a part.

rigidly enforced. Five²⁰ require four years above high school graduation (B.Th.); two require three years above high school, two require two years; two require one year; and four require three years above the grammar school. Only in the cases of the five that grant the B.Th. degree are degrees granted. The other twelve institutions award diplomas on the completion of the minimum graduation requirements. All of these schools have B.D. courses with higher graduation requirements, ranging from three years above high school to three years above college.

Between these two main groups of schools grouped on the basis of their graduation requirements,²¹ there are two smaller groups that cannot properly be classified with either of the larger groups.

First, there are the schools that admit any applicant to the theological department, though with the prospect of graduating only men who have passed a certain number of subjects. They have, therefore, only a few graduates; for in schools of this type not more than one or two theological subjects are taught in any one year. In schools of the other type, ministerial students who are candidates for graduation from one of the literary departments are also understood to be candidates for graduation from the theological department, if, along with their academic work, they have been carrying such theological subjects as have been offered from year to year.²²

In some cases this principle applies to graduates from the grammar-school department. In general, however, if the school has a "college" department, candidates for the ministry graduating from that department will receive "A.B." and "B.D." the same year, while those receiving a diploma from the high-school department will receive also a theological "diploma," sometimes with and sometimes without a degree (B.Th.). The schools in this class that have no

²⁰ This number does not include the Catholic school, which requires nine years above high school for theological graduation.

²¹ The entrance and graduation requirements, as set forth in this chapter, are those in practice rather than those advertised.

²² In some cases the rule is to require one additional year for theological graduation.

theological students who complete the college course, give the B.D. degree to high-school students.

CURRICULA

The programs of study in the departments and schools of theology in Negro schools do not represent any particular educational philosophy, but are largely traditional. The faculties are very small,²³ and the choice of subjects that will go into the course of study depends upon what they can teach best. Subjects like systematic theology, homiletics, and church history, which have traditionally held the center of the stage in the white seminaries, are also the chief subjects in the theological curricula of Negro schools.

On the other hand, there are certain important general facts that apply to the Negro theological schools as a group as contrasted with the white seminaries: (1) They generally give a ministerial student his general literary education at the same time that they give him his special biblical or theological training; (2) in general, their programs and courses have been simplified to meet the needs of students who represent a lower educational and financial level; (3) nearly all of the courses offered are required courses.

But in their programs of study there are greater differences among the Negro seminaries of different denominations than between Negro and white seminaries of the same denomination. If the origin of the denomination be Calvinistic, systematic theology, Christian evidences and apologetics are emphasized. If it is believed that the Scriptures are divinely inspired and verbally transmitted, exegesis in the original languages is emphasized. Subjects like sociology, psychology of religion and religious education are considered essential in one case or undesirable in another according to the denominational point of view. The following analysis of the curricula of the schools of each denomination indicates the main differences in emphasis.

The *Bishop Payne Divinity School* is the only Negro Prot-

²³ See p. 46.

estant Episcopal seminary. Its curriculum includes 52 semester hours in languages as follows: Greek 28, Hebrew 10, and Latin 14. This total, added to 18 hours in English Introduction and Bible, comprises the exegetical theology. Of pastoral theology and other studies of church methods, such as homiletics, prayer-book, canons, church bookkeeping and church polity, the total is 40 semester hours; of church history, theology and evidences (historical and systematic theology) 36 hours; of general education subjects 32, divided into rhetoric, history, ethics, logic, sociology, psychology, hygiene and physics. There is emphasis on original languages, history and training in the performance of the rites of the church. The order of emphasis in courses advertised by this institution is exegetical theology—40 per cent.; practical theology 22 per cent.; systematic and historical theology 20 per cent.; general education 18 per cent. The chief difference between this program and that in other seminaries of the Protestant Episcopal Church is in the amount of time given to general education. Seminaries having higher entrance requirements give a little less time to practical theology, but substitute such subjects as religious education, psychology and philosophy.²⁴

The Lutheran group is represented by one school, *Immanuel Lutheran College*, under the auspices of the Evangelical Lutheran Synodical Conference of North America. Emphasis is on matters of doctrine and subjects concerned with the Lutheran program—the confessions, catechetics, the Lutheran day school, of which more than half of the course of study, or 56 semester hours, is composed. The remaining subjects are 24 hours of practical theology, 22 of biblical study in English and 14 hours of historical theology. All the work is vocational and no subjects of general education are included. In 1923-24, only the studies of the middle year were offered.

The educational plan of the Presbyterian schools is also entirely technical. The course at *Lincoln University*, as advertised, gives approximately 43 per cent. of the total to

²⁴ Compare with the educational program of General Theological Seminary, New York City. See *Theological Education In America*.

exegesis, including the emphasis on original languages, 25 per cent. to praxis, 20 per cent. to systematics and 12 per cent. to history.

In *Johnson C. Smith University*, equal amounts of Hebrew, Greek, systematic theology and church and biblical history are advertised; homiletics is the next subject; there are six semester hours in missions, and two each in Christian sociology and Christian ethics.

In its simplest form, at *Stillman Institute* (Presbyterian U. S.), the course of study advertised comprises systematic theology, English Bible, church history, religious education and homiletics, in this order. All subjects except religious education were taught during the year.

As the foregoing programs indicate, the quantitative emphasis of Presbyterian schools is chiefly on questions of exegesis and doctrine.

The courses of study under Baptist auspices give prominence to systematic theology and exegesis, but though they advertise and teach some Hebrew and Greek, much exegesis is in English. Missions and evangelism appear as interests in this group and sociology and religious education have a limited place. The typical course is four years on a college basis leading to the Bachelor of Theology degree.

In the institutions of the strongest groups, e.g., those under the auspices of the American Baptist Home Mission Society, there is evident, through the distribution of enrollment as well as by courses advertised, a tendency away from the older theological disciplines, a diminution of Hebrew and Greek, and the infusion of newer subject-matter.

Virginia Union University had, in 1923-24, 25 per cent. of its semester hours earned by departments in the field of methods, 33 per cent. in exegesis including original languages, 25 per cent. in general educational subjects and the remaining 17 per cent. divided about equally between systematic and historical theology.

In *Morehouse College* about half the advertised program was taught during the year, including work in psychology, life of Christ and religious education. No Hebrew and Greek were taught. The chief studies taken by the largest

number were in the departments of systematic theology and homiletics.

Shaw University advertises little college work in its program, but twenty of its thirty-five students are enrolled in the college department and are only secondarily of theological classification. Modern religious movements and evangelism, and New Testament courses were omitted this year. No Greek and Hebrew are advertised.

Jackson College, in the earnings of its departments, reports that 50 per cent. of the work was exegetical, 25 per cent. systematic, 15 per cent. practical theology, and 10 per cent. general educational subjects.

In the Baptist schools supported by state associations the tendency in program offerings is similar, but a little more conservative. In 1923-24, *Simmons University* had 482 semester hours earned²⁵ in the departments of systematic theology and homiletics and 390 in all other departments; 160 of the latter were in the departments of Hebrew and Greek, and 26 in a course in Sunday school teacher training. Six advertised semester hours of ecclesiastical Latin were not taught.

Arkansas Baptist College taught only systematic theology and homiletics, *Roger Williams* advertised these as its department's largest in offering. Many college courses are advertised in all these schools.

The smaller Baptist schools maintained by local or sectional associations do not always print their programs of study, or if they do, may not state the credit allowed courses. The program is likely to be smaller in scope and more nearly limited to the traditional theological disciplines. The *Northern Baptist University* reduces this tendency to its simplest form in a course of study advertised as homiletics, Bible, English, biblical history and geography, practical theology and Christian ethics. This institution is of high-school level, the president is non-resident, classes are held twice a week.

²⁵ A course that receives three semester hours' credit and enrolls six students "earns" 18 semester hours. Another course in the same department which receives four semester hours' credit and enrolls four students "earns" 16 semester hours. The sum of these earnings plus the earnings of other courses in the same department equals the "semester hours earned" by the department.

Houston College advertises an educational program of exegetical, historical, systematic and pastoral theology—6 hours each of Greek, Latin and hymnology, and 3 hours in Baptist principles. This program is designed for pastors rather than for inexperienced students. No work was offered in 1923-24.

Morris College taught (1922-23)²⁶ classes in homiletics, systematic theology, biblical introduction and life of Christ. Ten of her thirty-three students were registered in the college.

Western College taught in 1923-24, Greek, church history, systematic theology, homiletics, missions, and Old Testament.

Virginia Theological Seminary and College gave no Hebrew and Greek in 1923-24, but taught all the other subjects usually advertised by Baptist schools.

The Methodist schools, as compared with the other denominational schools, place a greater emphasis on the subjects commonly classified in the category of "practical theology."²⁷

The "earning power"²⁸ of departments at Gammon, the largest school of this denomination, was (1923-24) as follows: New Testament (English), 4; elocution and English, 3.42; missions, 3.08; Old Testament (English), 2.81; ethics, 2.31; church history, 2; systematic theology, 1.75; sociology, 1.50; homiletics, 1.25; church music, 1.12; general history, 1.09; Greek, .90; Hebrew, .54; pastoral theology and ecclesiastical law, .37.

Payne Theological Seminary of Wilberforce University offers work in English, sociology, ethics, and psychology, totaling 10 hours. All the other subjects are technically those of the Seminary. Both Hebrew and Greek are advertised.

Paine College (Augusta, Ga.) advertised 12 semester

²⁶ Theological classes for 1923-24 had not begun when the school was visited, November, 1923.

²⁷ In this category are such subjects as elocution, homiletics, music, missions, religious education, church administration, sociology, etc.

²⁸ The "earning power" of a department is found by dividing the "semester hours earned" (see footnote 25) by the total enrollment of the seminary.

hours each of systematic theology and homiletics, 6 hours each in Old Testament, New Testament, church history, pastoral theology, and psychology, 3 hours each of religious education and history of Methodism.

Turner Theological Seminary of Morris Brown University advertises similar courses and teaches from two to eight semester hours in every department. The largest amount of work scheduled is in church history, biblical history and theology, Greek and systematic theology, in the order named.

Shaffer Theological Seminary, Western University, has its greatest earning power in the departments of systematic theology, church history and homiletics; no work in Hebrew or comparative religion is given; religious education is represented by a two-hour course; harmony of the Gospels and hymnology omitted this year (1923-24).

At *Shorter College*, homiletics, hermeneutics, Greek and Hebrew are each represented by three semester hours; the other subjects are allowed two semester hours each, as follows: systematic theology, life of Paul, practical theology, ecclesiastical law, archeology and encyclopedia.

Paul Quinn College reports earnings in the departments of practical theology, historical theology, systematic theology, and harmony of the Gospels, in the order named.

At *Edward Waters College, Kittrell College, and Allen University*, the chief subjects are systematic theology, homiletics and church history. All of the subjects typical of the Methodist program are advertised to be taught some time during the course.

Of the C.M.E. group, *Lane College* is representative. The earning power of departments in that institution is as follows: systematic theology 2.50, practical theology 1.87, church history 1.69. Work in Greek and New Testament exegesis is advertised, but none was offered during the year. With that exception, work is offered in every department.

Of the A.M.E.Z. group, *Livingstone College* gives work in all the departments advertised. There is more work in philosophy of religions than in systematic theology; as much work in Sunday school teacher training as in Hebrew. The earning power of departments is in the following

order: New Testament English, Christian sociology, practical theology, Hebrew, church history, philosophy of religion and New Testament Greek.

The Congregational department of theology for Negroes is at *Talladega College*. The chief subjects are systematic theology, church history and homiletics. Exegesis is next in order. New Testament may be in Greek or English. Old Testament is in English. Religious education, missions, and hymnology follow in the order named.

The *School of Religion at Howard University* is undenominational. Certain subjects of general education (English, economics, French, botany, education, geology, history and psychology) are a part of the theological curriculum, but are taken in the College of Arts and Science. In the following enumeration of earnings by departments, English taught in the School of Religion is counted with English taught in the College of Arts and Sciences, and both are included under "College Subjects": College subjects 3.67, religious education and psychology of religion 3.29, music 2.70, homiletics and pastoral theology 2.29, Old Testament exegesis 2, New Testament exegesis 1.79, church history 1.29, systematic theology 1.29, sociology 1.20, philosophy and ethics 1, liturgics and evangelism .94, missions .76, Greek .58, biblical introduction .35, church polity .17.

The *Bible Training School of Tuskegee Institute* is undenominational. Certain subjects of general education (mathematics, English, chemistry, history, geography, civics and botany) are a part of the theological curriculum, but are taken in the grammar and high-school departments. Religious education is emphasized.

Chapter VI

THE STUDENT FACTOR

The problems of the Negro theological schools cannot be fully understood if we limit ourselves to a study of their formal school organization. Considerable material of an autobiographical nature was collected, therefore, in an effort to understand more clearly certain segments of the lives of the students.

Although in most cases sets of questions were provided as guides, it was understood that the students could write as freely as they wished. The similarity of most of their life-histories is revealing. This is not surprising, however, because of the similarity in the factors in the background of their experiences. It is the purpose of this chapter to state what these factors are, and to let the students tell their own story.¹

The theological students who have written fairly complete life-histories show that their attitudes and beliefs are based on their traditions, and are modified according to the number and nature of their experiences. Therefore the candidate for the ministry, who is the central figure in this chapter, is studied as a product of the traditions held by the communities in which he has lived.

BACKGROUND OF EXPERIENCES, ATTITUDES, AND BELIEFS

Early Influences.

Two of the items on the questionnaire for both college and theological students were:

"Describe (without naming) the two persons who exer-

¹ There has been no correction either of the spelling or of the composition of these statements, because it was thought that in their unchanged form they constituted an important part of the study material which the report attempts to set forth.

cise the greatest influence over your thinking on religious matters. On other matters."

"Show how each of these persons came to occupy this position in your life."

Almost invariably one of the persons whose influence was described was a parent. Often both parents were mentioned, or a parent and a Sunday-school teacher; or, in cases of a great contrast between early and later beliefs, the other person mentioned was a professor in the school which the student is now attending. The fact that the parents and the Sunday school were the major factors in the early religious experiences of the students is amply borne out by what the students wrote in reply to the following: "Trace the development of your religious conceptions from early childhood to the present." Of the men studying for the ministry, the number of those who were urged by their parents not to enter the ministry is very small as compared with the number who attributed their inclination toward this profession to one or both parents.²

In the case of the theological students,³ the influence of the Sunday school began almost as early as that of the parents. There were some who recalled experiences dating to when they were three years old, the recollections of many went back to when they were four or five, and almost all remembered incidents that occurred before they were seven.⁴

"I joined the Church at the age of about thirteen, but from infancy I was surrounded by Christian parents and conditions, and even as a small child when I had first begun to learn to read, my parents did not consider it sacrilegious to place the Bible in my hands to read. I learned to love the Bible, and now it seems that my beliefs in Christianity were an inheritance rather than an acquisition. I was a Sunday school scholar from my earliest remembrance and a teacher

² This does not mean that they are always sympathetic toward his staying in school to prepare for the ministry. If his parents are dependent upon him for support, partly or wholly, they often feel that he has had enough education after he has gone to "college" two or three years, although, as a matter of fact, he may then be in the grades.

³ Life-histories were not secured from other students.

⁴ For facts tending to show that an unusually large proportion of Negro churches have Sunday schools, see *Church Life in the Rural South* by Edmund DeS. Brunner, chapter v. There are also a large number of Sunday schools that are not affiliated with churches.

in my Sunday school from the age of fifteen until I left for college. I hardly think that I was ever converted, but was trained into Christianity, and consented to be Baptised at the age of thirteen.

"Just what may have led me to decide to enter the ministry I cannot say. As a child I used to do what I called preaching, and have always announced this as my life's intention. This determination has grown constantly.

"I can never forget the mornings and evenings, that both my mother and my father would have prayer and teach me how to pray, and for what to pray. They taught me the Christian religion, and helped me to conclude my thinking on religious matters."

"Perhaps the greatest influence responsible for my entrance into the ministry was the christian teaching of my father and mother. They were both devout christians, and diligently guided me in the right path.

"My father's preaching also had its evident effect upon me, and went a long way toward creating within me a longing desire to become a minister.

"I was always deeply moved by the little things that my playmates would do, which I thought were wrong. I found satisfaction only in admonishing them against those things. This inclination followed me continuously, and to a large extent, induced me to enter the ministry.

"I cannot remember the first time I entered Sunday School, for I was practically reared in the church from infancy."

"I was converted at the age of thirteen. It was at a revival at our church. My father had carried me there, and he was a great factor in my conversion. My parents had always placed a Christian ideal before me, and my conversion was the logical conclusion of their training."

"My Father began carrying me to Sunday school when I was very young. I attended that Sunday school which I was first carried to until I became a member of that church. My mimbbership is in that church now. I believe I would have been a different person to what I am now had it not been for my father carrying me to Sunday school."

"From early childhood my parents taught me there was a God, that God made me. They taught me to say bed time prayers. They song religious hymns aroung our country fire side. They told me of the goodness of God. And as advanced in age they taught me it was right for me to give my life to him, and serve."

"I can not remember the definite time of my religious conversion. This I know that it occurred at a fairly early age. The persons

who were responsible for it were my beloved parents and minister, whose memories I shall ever revere. The kindly and prayerful influence of my mother eventually lead me to the point of decision for the Christian Ministry. The Sunday School, where I played a very prominent part, also contributed to this type of Christian service to humanity."

"From earliest childhood I have been in a religious environment. My parents were devout Christians and trained me so to be. I have never attended any but religious schools and have always taken an active part in Church affairs."

"My mother, being very affectionate and a pious christian, would naturally exercise quite an influence over me in not only religious matters but all, because she talked to me and shaped my ideals and sentiments during the plastic stage of my early childhood."

"I became a Christian at the age of fourteen. My father was a baptist minister and my mother was a devout Christian. So I was reared in a Christian home. I first got a kind of conception of religion through costums and the teachings of my parents, but as I advanced in education I began to get a clearer and more rational conception of religion of my own. So now I have almost a new outlook on religion; and it is due largely to my educational development and the learned men under whom I sat."

"I was born of religious parents, and was under the influence of christian living during the complete time of my childhood. I did not experience any emotional manifestation at the time of my conversion. It was only a matter of accepting an ever ready Savior with me, and no emotional manifestation was necessary. My first religious work was that of a Sunday School teacher at the age of 16, since that time I have continued in various kinds of religious exercises."

"The individual that has contributed much to my religious thinking is a young minister with whom I have had quite a bit of contact and who seems to face the issues squarely without recourse to mystery and supersition.

"The other individual is a woman who impressed me with certain religious ideas when a child that still determine to a great extent my religious thinking.

"The former was a teacher of mine and the latter was the woman who gave me birth and reared me."

"I was converted 1901 August 14 at my native home near D—, Va. My people always had family prayers and talk about religion,

mother would read Bible stories to me while father often talked of his conversion."

"My religious conceptions began to develope with my earliest knowledge of language. At first my religious faith was perfect, because it was based on the teachings of my parents, in whom I had uttermost confidence. As my reasoning powers began to develope, I demanded explanations of things before accepting them, but I was not hard to convince as to the truth of any Scriptural teaching. I have always conceived of God as infinite in all his attributes, and of Jesus Christ as his Son, the same as he in substance and equal to him in power and glory. Impartial investigations in my later years have confirmed my conceptions in detail. What once I believed through faith alone, I now believe through understanding as well as faith. There are, however, some complexities of religion, of which I did not learn in childhood, and which I do not yet understand. These I accept on faith, as part of the incomprehensible mystery of God, and as compatible with his infinite attributes."

"I have always had the inclination to give myself to the ministry. I can recall how my parents would relate how I would often preach from the top of tables, chairs or any place I could find convenient to climb. The influence of a pious christian mother had its most positive influence upon my surrendering all to 'Him.' She was a 'Spartan Mother,' though sainted now, her influence and her virtues are ingrained in her children."

"There was nothing in our community particularly inspirational for a young man of my type, the most of the young men, having drifted into the baser forms of life and living. About the only organizations, which we had in our community, were our churches. Fortunately for me, I was a dear lover of the church—and delighted in all of its activities especially in those activities where the young people moved and acted freely. I make particular mention of the Sunday School for it was in the capacity of a Sunday School scholar when I received my first inspiration to become a leader for my people, hence I was moved to enter the ministry."

"I was born in a Christian family. My mother and all her relatives were Methodist until after she had married my father, and all of my fathers relatives are Methodists. My father is a Baptist minister. My earliest conception was gotten from the picture card in Sunday School. I thought of Jesus as being a good man, one that never thought of anything wrong, that he helped the poor, the sick etc. And I got the idea that for all who were good would go to heaven when they die. I went to Sunday School between 30 and 40 times a year between the ages of 8 and 16."

Early Conceptions.

"When a very young child I was taught about God and Christ and religion in general. My earliest conceptions of religion were somewhat vague. I thought of God as being seated on a great throne such as I had seen in pictures. I always believed that Christ loved and cared for little children, but religion seemed to me to be meant for grownup people. I thought of it as meaning always looking serious and seldom smiling, telling the truth regardless of consequences, and the like."

"From early days it was put before me that religion was something that you could see. God was a man standing over you ready to cast you into a pit of fire if you did not accept Him. The only way to escape was to join the church."

"When a child I thought that Heaven was up in the clouds. That Hell was down. I remember when I went out in the garden to dig, I thought that if I would dig deep enough I could find the Devil. I got this conception from the messages I heard. As a rule the preachers did not make the points clear about Heaven and Hell."

"During my early childhood I was naturally exposed to all sorts of religious teaching. I remember first that 'Hell' (as it was termed) was actually under the ground and child-like I would not even dig too far into the ground for fear of striking it. We had picture cards and the representation of heaven was a birds eye view of a city with great spires or steeples, all white and angels flying about just as we represent birds on the wings. All this was pictured above something which looked like great clouds of smoke. This was exactly what I believed heaven to be, except I had in mind that where God lived, one would have to walk up golden stairs just as we go up the steps of a modern dwelling with a high terrace. I never read the Revelation now without recalling my childhood thoughts. As I remember most of the sermons I heard had the flavor of the 8th chapter of Rev. beginning with the 2nd Verse. If you can imagine as you read, this being literally read line for line, with a snort here, and a gurgle there, a wiping of the brow, a strained breathless wail at the end of each paragraph, with some two or three continually moaning a weird, subdued tune, some one half praying in the same manner, and at the close of it all a song such as 'I heard the Voice of Jesus Say,' given out by line and sung in the long meter. One can readily see how and why I had such ideas that heaven was up above the skies.

"I believed then that to unite with the church was a sure way of getting there. That one was fully prepared to be 'offered up' without any further effort. After I went away to school of course, I learned

to see things in a different light. Perhaps I had better say here, that a while before I went to school, because of the actions of some of the church members, I began to question seriously some of the teaching. I heard one of the biggest squabbles I've ever heard one Sunday just after one of these sermons, by some of the Amen corner folk. The language was not choice diction either. As I say, from that day on, I believed that something was wrong. From then I was a sort of pessimist until I began to hear sermons from the better trained ministers. Their sermons seemed more reasonable to me and I began to interpret the Bible readings for myself also. I felt more satisfied.

"Then came the college sermons by Dr. — and others and I became more satisfied. After a while I united with the — church (not to grow wings and be offered up) but to grow in favor with God. Each day trying to improve on the last. All the while trying to approach the Christian Standard.

"Your other questions I shall try to answer here. I believe the church as it is established does satisfy my personal needs. This is of course referring to the well organized church of today. It does not however adhere strictly to principles at all times. Understand, that this is not a criticism of any particular church."

"In early childhood I believe that God was a large and powerful man who lived up above the clouds, in heaven, and that he was able to see every thing that was done. Through the Lord's prayer I regarded him as the Father of all. As the years went by I learned that this great Father sent his Son into the world to die for sinners, I became very much perplexed for I had read 'Bunyon's Pilgrims Progress,' and the idea of sin was not clear. I thought that sin grew upon the back. I was fearful of wrong because I did not want the burden of sin attached to me."

"In early childhood I had the 'big-stick' idea of God. I conceived him as an angry task master exacting with jealousy and harshness certain things of men and threatening to cast in burning brimstone and fire those who fell short. Next I conceived him as a friend to those who were good but mean inconsiderate to the rest. I now conceive him as a kind, good, loving, friend and sympathizer, willing and ready to help me under any circumstances."

"In my early childhood I believed that the Bible was verbally inspired and that men who wrote it were immune from error. That God was a cruel God who would punish me immediately for every wrong deed. Now I believe that the Bible is divinely inspired but not verbally and that there are some errors therein. I believe that God is an all forgiving God, who will forgive sin if we only repent."

"When a child I believed all the foolish notions extant in my community regarding religion and the Bible. I believed there was a burning hell somewhere to which an angry God would consign the soul of the wicked in the day of judgment for refusing to believe in his Son and forsaking their sinful ways. I believed that every child came into this world full of sin and shaped in iniquity. My first revolt was against the old antediluvian orthodox idea that the sinner must go about mourning and praying until he heard a 'still small voice' declaring that his sins had been forgiven. My next departure from the supposed of righteousness was to disbelieve that man ever fell or that men are born in sin. In fact I now pay no attention to the howling of long frocked parsons and the ravings of Billy Sundays who lament the fact that the world is beginning to criticize the Bible and Church creeds and dogmas. I do not believe in the theology of Christianity. The story of the Virgin birth, miracles, resurrection and ascension etc is all a farce in my judgment."

"My earliest conception of religion was fostered mostly by the sense of fear giving me a pessimistic view of the world with an optimistic view of the world to come. Now I have an entirely different conception of religion which is not fostered by fear but by a sense of duty. I am more concerned with life that I live here rather than in the other world."

The nature of these conceptions is all the more significant because of the early age at which they are acquired. Their traditional form is a sign of their formal character. In a scheme of descriptive classification they might properly be designated "religious," because of their general character. But if one wishes to understand fully both the nature and the limitations of their power over action and life-policy, it must be observed that their essential character is ritualistic. It is under just such conditions that attitudes become traditional, and persist long after the doctrines that formerly supported them have been forgotten. They are, however, subject to intellectual control, and are modified according to the degree of the enlargement of the individual's world.

Two important conceptions have been omitted from the preceding discussion—those regarding conversion and those with respect to the call-to-the-ministry. These deserve separate treatment because of their special relation to the organization of the personality of the candidate for the ministry.

Conversion.

Almost without exception the students ⁵ could recall quite vividly religious conversions they had seen at a very early age. In no case was there any evidence of lack of knowledge as to what the community's conception of a religious conversion is, and in some cases there was a disposition on the part of the students to wonder whether their own less dramatic experiences were valid conversions, since the more spectacular type seems to be what is expected.

"In my early childhood, I received this conception of religion which resulted from my environment and the teaching that I had received. I had this conception that during some period of your life (twelve as it was taught to me) you were alone in the world and you were responsible for your sins. If you didn't confess God, or accept the teaching of Jesus, you would be burned after death. Then the instinct of fear (as I should call it) haunted me. I looked upon God in fear rather in love and peace. I had the impression that on getting religion something must be seen or felt. (All of this was due to the wrong interpretation on the bible by uneducated ministers)."

"In my early youth, my conception of religion was, that it was a kind of feeling that was instilled in you, that made you feel altogether different from what you did before. I thought in order to get religion, you had to go in some secluded place (woods, some old house or church when no one was in it), and get down on your knees and continue to pray, until a feeling of some kind would come on you, and tell you you had a religion, go and join the church. During this time, you must not eat, nor drink. I was told by a minister who was conducting the revival at the time, I was praying trying to get religion, 'that why you don't get a religion, because you eat too many figs, and other things.' So I stopped eating anything for almost three days, praying day and night trying to feel something to come upon me, and tell me I had religion. Nothing came, I give it up until the next year. During this revival, I did as I did before. This time I tried to hear a voice and see a white dog. I wanted to hear a voice telling me to go join the church, no voice was heard, nor the sight of a dog appeared, I gave up all hope, and decided I would never try again. I was 14 years old, when I discovered a clear conception of what religion is, then I give my heart to God."

"I have never had a sudden change in my life to my remembrance. As to some maraculous change I have never had it I don't know the time that I was really converted I came up in the S.S. and church

⁵ I.e., theological students.

in the country 80 miles from rail road much father from a city, my whole life has been given to religious work. I came into it along this process, I have been question about my religion by other people when I tell them How I came into the ministry some tell me they don't believe in certain conversion and they don't think one can be a real concecrated minister with such conversion. I was in —, Miss. a few month ago and I heard a man telling his experience How he was converted before the minister received him into the church He said he ran away from home to keep away from the church, but while away he could not eat, something drove him back to his home church. He went to the grove he heard a voice mourning he went to the river and something fell off him. He went to praying ground and he heard a voice, he put God to test told him to let it rain out one fair day and it happen, several other thing he said, that time will not permit me. (You did not ask for this excuse me for imposeing it upon you) I wandered if my conversion was the right one after I had listen to the one he gave."

"When I was a small boy, I thought God sat on a throne, and was an old gray man with long hair and chin whiskers, and a long switch in his hand. I thought when you got religion God told you that you had it. I later thought you had to cross hell to get religion."

"I Have heard so much talk about different ways of conversion that I sometime somewhat doubt my self because I have not felt my conversion changes as they did."

"In childhood I thought religion was something that made men good, by freeing them of all sin. I believe if men would come in possession of it would preserve them through time and eternity."

"The most of my Boy days were spent at —, La. from 1900- to 1909.

"I was converted 1905 at —, La. I had a Brother his name was willie he was a good boy he never cared to tell a lie nor make an oath he like to go the sunday school an church. And if I did not go he would tell mother and Farther where I had been and what I had been doing. And most of the time I had been playing Ball or Marble or doing something that I was forbid to do on the Sabath day. Now when I would go home he would tell the truth on me and my mother would chastize me Just a little rough. So in the year of 1904 my Grand Mother Dided. And my brother and I were afraid to stay in the house at night when our parent were gone to church. And this cause me to think of some one to keep my Grand Mother from scaring me at night. And I thought of what my mother had told me abought Jesus was a friend to little boys so I ask the Jesus to take care of me now this was my first idea of praying I found that he carred for me, for one night my grand

mother came to me and told me that she love me and that she would not hurt me. And for me to be a good boy. And in 1905 the Yellow Fever was in — La. and all around us people were dying every day by the dozen but the Lord took care of us and when the feaver was all gone our Pastor came and open A Meeting for the Saving of Souls. I did not care to become a member of the church Just then because I new that the ball game would be broken up for I was the Catcher, but one Sunday Just after Sunday School the preacher open survicise and that did not give me a chance to get out of the church and all of my boys were there with me so we all had to go and be prayed for and he made us promise him that we would be back that night and that we would continue until we were converted. Now my brother was afraid to tell a lie so he went back and that made us all go back. And 5 days hence he was picking cotton about 3 P.M. and all at once he pull off his sack an ran an Jump and scream to the top of his voice I have religion. Now my brother is 3 years older than I but I felt that I was as much man as he in every way. So that night the church could not hold the people and he told of his religion. And the people put him in the Pulpit and made a big noise over him so I couldn't stand for him to take my place for I allways felt that the Pulpit belong to me. I preach the funneral of everything that died in my Contray and in 3 days I was converted and in 5 days all of my boys were in the church with me and the Pastor told us to ask the Lord what would he have us to do and we did as he told us to do So 5 days after I ask I saw my self in the Pulpit reading and preaching and doing a great work for my people. So they give licenses to preach and I began and since that time I have done many kindes of work but none have satisfided me as the ministry."

Some of these conceptions may seem to be entirely absurd. They have, however, a significance that should not be overlooked. They are an index of the importance that is attached to the experience. It is the rôle of social ritual to perpetuate the sentiment and impress the value of an attitude or experience around which it centers—such as birth, marriage or death.

To what extent the ritual represents an adequate appraisal of the conceptions that lie back of it, one cannot say. Nevertheless, this in no way lessens its value as a controlling influence, since the influence of an attitude or belief depends less on its validity than on its acceptance. In this particular case, acceptance is probably less general than it used to be; but within a narrowing field it still affords a

genuine sense of satisfaction. Moreover, acceptance, fundamentally an act of conformity, is regarded as having intrinsic value in itself.⁶

The tendency to use symbols is significant. There is a kind of symbolism in which clear conceptions of actual things or of actual experiences are substituted for what is abstract and vague. To the individual who makes the substitution, these symbols themselves often become things of intrinsic value, even sacred. We find here symbolism of that kind.

Call-to-the-Ministry.

In addition to the early conceptions of God, religion, heaven, hell, sin, and conversion, as discussed above, but with a more binding effect upon the whole life of the ministerial candidate than any of these, is the conception of the "call-to-the-ministry." The second question on questionnaire B, which was given to college students as well as to theological students, was:

"Do you believe men *are called* to the ministry? Do you think the churchgoers of your community (home) have definite opinions on this subject? (Express freely whatever comes into your mind with reference to these and related questions.)"

The college students, with few exceptions, doubted that there was any such thing as a "divine call," while the question tapped a sensitive spot with the theological students, most of whom were decidedly of the opposite opinion. However, both sets of students were in substantial agreement that the consensus of opinion among the churchgoers of their home communities is that ministers are "called of God" in a supernatural way.

"Church goers of my community have the commonly excepted idea handed down to them from many generations previous. Without meditation they except what their fore parents tell them. From babies in the cradle they are taught one idea of christianity and

⁶ Similar to some of the beliefs about the efficacy of certain formal devices of Americanization.

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ministers. They are naturely afraid to think otherwise for fear they shall be lost, or go to Hell when they die."

"I believe men are called to the ministry not by any actual sound they hear, but I believe they see a vision from God. Yes, the people of my community who are church goers believe when men are called, they are called by a vision to the ministry."

"Yes I think the church goers of my community have definite opinions. They believe that God in Some way or may be with his own voice called those who are to serve in the ministry."

"Some have and yet some have no definite opinion whatever of the ministry. Every one who attempts to do anything along lines of preaching some of them feel that God called them whether they are prepared or not."

"The consensus of opinion seems to be that before a man can preach he must hear some divine being say 'go and preach the gospel.'"

While these represent the prevailing opinion, they do not represent the opinion of all in the community. A professor in one of the schools under consideration thinks that the "churchgoers of a certain intellectual social level regard the minister as a functionary assigned to religious duties, and give no particular thought to the original basis of his calling. The churchgoers of lesser intellectual and social average believe that the minister is the mouthpiece of the Almighty and hang to every word that falls from his lips."

The replies of some of the students make this same distinction:

"Some believe that the prospective minister actually has a miraculous, heavenly vision of God asking him to go forth as a minister. But, the more educated layman knows that a call to the ministry consists of a certain fitness given to the candidate that fits him for the work of the sacred ministry. This fitness is composed of a definite purpose, ability and capacity."

"No, I do not. I believe men have a desire to preach just as other men prefer the medical or legal professions.

"Yes. Certain of more ignorant classes believe in a call, but the more intelligent have the same belief I think as expressed above."

A pastor who is also a professor in one of the schools under consideration thinks that the general belief that ministers receive a divine call is shared by "many people of considerable intelligence":

"I believe that the majority of church-goers in my community believe that ministers are called in a peculiar, divine manner that sets them off and apart from men of other professions. This obtains not only among the untrained, but it is true of many people of considerable intelligence."

At any rate, among the students whose experiences are related below there are many men of high-grade intelligence, according to their school records.

"With reference to my decision to enter the ministry; I have no doubts whatever as to the call. I have long since learned that a man does not work very long, and successfully against his will. I guess my experience, with reference to the many inducements that naturally arise to draw one away from the true path of duty, is not uncommon to men who are called to the great task of preaching the Gospel, but I am anchored in Jesus, and that is enough."

"I have always had the desire to preach from my youth up, and after my conversion, I have had several visions to that effect and in one of these visions: I started to heaven, in a great light shone about me, and when I had been lifted up for a short distance, I heard a voice call unto me, but I saw no man, saying; '—' (Name); 'Are you coming to heaven and have not preach the gospel yet?' And I heeded the voice, for the gospel must be preached by me for Christ before I sleep in Jesus I have never had any negative decisions about my having been called to preach."

"Yes, I truly and most emphatically believe that men are called of God to preach the Gospel. My own experience and that of other ministers whom I perceive to be called, backed up by the word of God assures me, without the least doubt, of this fact."

"There has been with me from a very early the consciousness of someone that seemed to force me to go into the ministry. Some time this one that seemed to have been in my soul would talk to me as it were he did not say anything in words but some how he had me to see why I should go into the ministry I did not care for the ministry because of what people would say about the minister: how he had to live the fair he had to take I thought the minister had to be too dependant upon men for support. But now I see the

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minister in another light that is dependant upon God and not men I was filled with discontent before desiding to go into the ministry."

"When I was a child I wanted to preach or to some day be a preacher Father always said that I would, as I grew older I drifted from such a thought but never forgot my childhood thought though I fought against the thought and tried to forget it and in 1901 as the year was going out and 1902 was comming in about 12' or 1'oclock in quiete hour of the night a voice called to me so plain that I thought some one was standing over my bed I got up and sat up in the bed to ans. and heard a voice which spoke to me and said '— I want you to go into all the world and preach the Gospel' well for a long while I was at a loss I was very much up set, but I kept it as a secret to myself as I was a shame to even mention it to any one for fear of critisism or to be laughed at by my conrads, I had never been able to discribe in detail the sound of that voice it was so clear and plain it did not sound like the human voice tho it was the English language. Well I simply didn't want to preach there was nothing in it as I could see for me so I fought hard against it but learning to do everything else but to preach and after about 15 fifteen years of hard fighting and trying to get away from it in 1917—I surrendered and gave up the fight and gave my self and sacrificed all and everything to secure an education and training for the Christian ministry and have been successful and happy in my so doing up to this present day and believe now that I will alway and forever be."

"The ways in which the Lord has moved upon me, is the impelling force that drives me into the work. I have had visions, I have heard voices, and other ways."

"I continually felt that there was something that i ought to do, this feeling stayed with me and i could not rest: I mean to say my mind was never satisfied, so finally i sought the lord, to know what it was i sought the lord by Prayer untill i was made to know that i was trully called of God to the Preach and Gospel of the son of God, and since i began Preaching i have been satisfied."

"The influence was after I join the church there was in me a continual revilation saying go preach and nothing give me relief but to make the start and now I am satisfied to go on preaching first I didnt want to go but I did go."

"In my early life, I had an inspration a Seed Sown which grew up in me that prompted me after my getting acquainted with Christ Jesus to look forward and seek a higher calling. In other words I was moved by the Holy Spirit to preach the gospel of Christ, an unseen power give me rise to persew this course."

"By entering this greatest of all professions, I am simply answering the call of God's Spirit to duty."

"Yes, men are called to the ministry. This one knows from the inner workings of the Holy Spirit."

"After my conversion there was a continual gnawing of my conscience with in and a dissatisfaction of mind followed by dreams at night stand before people trying to preach with my bible in hand And there seem to be a still small voice with in me to enter into something that I felt my self unwearthy to do, at last I yeld to the wishes of the Holy Spirit and then I became satisfied."

"From a child I have had strong inclinations toward the ministry. I repulsed them however, stopped school and sought a business career, I could get no satisfaction, ease came only with the thought of service through the ministry. Finally realizing for a truth there was great service I could render my people as well as a satisfied conscience I entered school to prepare for the ministry."

"My decision to enter the ministry after feeling the call. I attempted to do many things, but it seemed as though I could not make much progress. Then I decided to answer the call and do the Master's work and since that time I have been successful."

"The influences that positively influenced me to enter the ministry, the spiritual influences, began very early in my life, and my conscience prevailed with me to take the calling or accept the calling from God. I tarried for some time, but after I grew older I decided I would take up other work but during this period of time I could not rest neither night or day. The spirit continued urging me to enter the ministry and my heart stayed burdened. During this period I prayed most earnestly and the more I prayed the burden grew heavier until I promised God that I would carry His message, then I was relieved of the burden."

"When I was a small boy about eleven years old a vision appeared to me about two o'clock in the morning. I saw in that vision churches and people. And then it seem like a voice spoke to me saying go preach. But I did not obey this voice for a long time. I was working trying to keep from preaching. Then about the same time in the night a vision came to me I saw myself standing up in the church preaching, another vision came to me saying go preach."

"I went for a number of years with a burdened heart and with a longing desire for lost men and women and felt that God wanted me to help lead some of these into the light. I realized what an

important task it was for one to attempt to stand between God and men and show him the way and for fear I would mislead some one I kept silent and tried to satisfy myself by doing everything else except preach and now since I've entered upon the work I feel that I am just where God wanted me to have been long ago."

"Before I confessed my calling everything went wrong. I found it hard to accomplish anything. Also I found it just about as hard to get out of doing what the Lord had chosen me to do, as Jonah did; but after I confessed and saw the light, everything has been going on alright since I've entered the right road. The Lord has made ways for me out of no ways."

"After I was baptized there was a great burden left in my soul by the Spirit of the Lord to preach the Gospel of Christ; but I fought this calling with a burden in my soul, heart and mind for two years, and I was troubled so by the Spirit about preaching of the Gospel until sometimes I would wish I were dead."

"The greatest influence of all was that which was within me, which forced me to enter the ministry. Of course I did not want to accept it at first presentation."

"So we began to write but I could not see any way clear to confess that I was called to the ministry, but felt, most keenly, that I should prepare for larger service.—In the summer of 1921 it was made clear to me that I was called to the ministry.—Rev. — told me that I was called to preach and if I did not got that he would see me in four years and I would be a failure. But this did not alarm me and I came to — to settle down and take care of my family. It was then that my conscience began to prick me so that I had no rest by day nor by night until I surrendered 'All for all.'"

"There was a burden that rested upon me to preach the gospel of which burden that I could not rid myself though I tried but there was no effect. Therefore I went into the ministry."

"It was after I was converted and saw the necessity of the Christian religion that inspired me to want to do something to help them and through concentration as to what I could best [do] to help them I was led to the conclusion through the spirit to preach. I at first refused but it continually impressed me more and more until I finally consecrated myself to the Lord for His services."

"When I first heard the call of the ministry, I rebelled against the calling and was not willing to make the sacrifice that I know must be made."

"One influence was I know that I was called from God. He influenced me enough to know that I was called to the ministry. Of course I did not go at once, but when the time came I had to go I could not rest day nor night, and as soon as I started that great burden left me and I could rest alright."

"I was called to the gospel ministry when I was converted 1912 but I desisted against it all I could until I asked God to make it known to me that he called me to the ministry. Therefore he made it known to me."

"I was told after I began preaching that I was given to the Lord but ever since I have been large enough I said that I want to be a preacher it always was on my mind and always determine to preach and prayed to the almighty God to help me and to clense me and enable me to preach His Word. I was called to preach three times and I wanted to be a doctor once but I asked the Lord what would he have me to do and it appears to me in a vision each time to preach and I was in church in the year of 1922 and in the month of November 25, and I went home and could not eat until I made it up in my mind that I would preach and then I began eating."

"For many years I had a burning zeal to preach. This zeal came so forcibly upon me at one time until I did not know what to do. For I did not want to preach. So I decided to go to Tuskegee to learn a trade. I thought that I could get preaching out of my mind. But I came so forcibly upon me that I had to leave Tuskegee. So I came to [this school] and here have I been ever since."

These men are sincere; but they feel the necessity of conforming to their communities' conceptions of what constitutes a call to the ministry, both in content and in the language in which it is conveyed:—first, "called in a vision"; resisted the "call"; couldn't "eat or sleep" (or couldn't rest, day or night); second "call"; "concentrated," or "prayed," or otherwise sought revelation from God; "gave up" on the third "call." These constitute typical parts of the "proof" that is expected, and the expectation tends to assume the proportions of a requirement.

A dean of one of the departments of theology under consideration says of his state that "the — Baptist people are so well posted on this subject that they would not under any circumstances vote to elect any one as pastor who did not believe that God called him."

Nevertheless, there were some theological students whose conceptions of what constitutes a valid call-to-the-ministry were more in harmony with the prevailing conceptions of the "school community" than those quoted above which reflect the conceptions of the "home community":—

"I belive that just as good work can be accomplish by good earnest men that would come to the ministry as those that claim to be called."

"Men *are called* to the ministry not by special Divine Inspiration as some think but on account of the environment in which they are placed, on account of some ideal inculcated in the mind (a desire to emulate), social preeminence, power, etc. To love is to minister and that is not confined to a profession but a few in the profession may possess the love that will enable them to lose themselves in greater interest."

"Being able to attend those meetings ⁷ I caught the vision as many other men have done, that God has a definite plan for every man on earth. I have been convinced and firmly believe that his plan for me is to serve mankind."

"One of the influences which influenced me to enter the ministry was my experience in the A.E.F. in France. Some of the things that I saw young men do and the condition they got themselves in drove me to thank God for the instruction that my mother and father gave me. On coming back into civil life I found life as far as principle is concerned, just as bad. I decided that If a man was ever called to help propagate the better principles of living, it was me."

STUDENT EXPERIENCES, ATTITUDES, AND BELIEFS

The Student and the Vocational Community.

About a fourth of the ministerial students are "regular pastors," "assistant pastors," or "supply pastors." A few of the departments or schools of theology have no students engaged in such work. On the other hand, some have only men who preach regularly. In the smaller or less important schools, a much larger proportion of the ministerial students are pastors than in the schools with more rigid educational standards. Most of the students who are pastors serve their own churches, and most of them were pastors before they

⁷ Y. M. C. A. Student Conferences at Kings Mountain, N. C.

began their ministerial training. On the other hand there are a few assistant pastors. Most of these are students who had never preached before entering the school they are now attending, although some of them began preaching while in other departments preparatory to entering the theological department.

In the sense in which the term community is used in this chapter,⁸ students who are pastors are living in two communities, that of the school, and that of their vocation.⁹ The situations, attitudes, beliefs, etc., encountered by a theological student in the pursuit of his vocation, determine the influence of the vocational community upon his attitudes and problems. If this is called a *direct* influence of the vocational community, there is an *indirect* influence which is just as important, certainly more extensive. It is this indirect, but none the less vivid, reflection of the vocational situation, as it is perceived, discussed, and reacted to by the students before they enter fully upon it, with which this phase of the discussion is concerned.

This chapter has dealt thus far with the important forces that influence the ministerial candidates at the time when the communities in which they are then living are the ones that, later in their lives, are referred to as their "home communities." The type of force (situation, attitude, belief, etc.) discussed in that section has the character of a "push from behind," if we are thinking of the ministerial candidate in the environment of the school community. From this point of view, the kind of force that is to be treated now, as belonging to a vocational situation, has the character of a "pull from in front." It is a type of situation, attitude, or belief that is to be found "out in the world," which in this case means out in the vocational world. The ministerial students are very much concerned about this sort of thing, more so, it seems, than most of the students in other departments. Some of the attitudes and situations which the *minister* faces are very vital to the ministerial *student*:

⁸ In contradistinction to its use as defining a geographical area.

⁹ Some of the students are pastors of from two to five churches.

"The things that I become most discouraged is when I see the problem of changing the thoughts that have been in the people's minds for half of century.—and as we are being trained to speak out on these false [faults] what will be the result of one's support if he has no society behind him? He will suffer and also his family will suffer; then how will he educate his children? which any leader of any note wants to do, if possible."

"When I came to — that was the remarks to me if you are called to preach no need to go to school God will give you a message. In general our people have this conception of a man who is preparing for ministry I have also heard this expression he could preach very well before he went to school but when he comes out he can't preach at all he will be reading off paper and call it preaching. It is usually unfriendly don't feel higher education is necessary for a minister. To work with these people with such conceptions as these with modern day ideas How can one get his support? That is the best plan to fall upon. But please don't mistake me to say all our people are like this we have some are really awaking up to the fact. But in general this is true."

"My greatest fears for the future is that I can never equip myself intellectually and otherwise to be of the greatest possible service to God and to humanity. That I might rid myself of timidity, to dare to be a Moody, to go anywhere and present God, as revealed in the gospels, and in the life of Christ, as best I can."

"In the country where there is four and five churches in the radius of four miles they should be brought together in to one large church. The church would be able to take care of its minister and the minister in turn would have time to study and give his church the best of attention. There would not be so many small churches. The minister would look upon his calling as a great one and he would put some straineous effort to become fit to take care of the great task assigned to him. I am of the opinion that the number is great but the quality poor. Therefore to do away with so many small churches the young minister would dare to venture."

These are typical problems, arising out of the vocational situation, but constituting a part of the milieu of the theological student. But the most intense problem reflected from the vocational situations is bound up in the student's conception of himself and of his vocation, on one hand, and, on the other, by his desire for a higher status for both.

The man who enters the ministry is the man who hopes by so doing to raise his status.

Personality Problem.

The importance of this struggle on the part of the ministerial student rests not only on the fact that he *wants* status, but that he *needs* it for the development of his personality. The fear of not obtaining it is itself a factor in the total situation. The most universal, but also the most intimate personal, type of experience that serves to illustrate this fact arises in the "social world," as the term is used in its narrower sense. Freedom to enjoy dances, card-parties, "movies," etc., tends to become a necessity the higher the student aspires to climb on the social ladder. But these activities are tabooed by Baptist and Methodist Churches, to which over 90 per cent. of the ministerial students belong. In many communities the taboo extends to other denominations, particularly for ministers and prospective ministers.

The ministerial students complain that largely because of the way ministers are regarded by the public, modern girls do not want them for husbands. Whether or not this is as nearly true as the testimony of the students would seem to indicate, it is an excellent illustration of how the attitudes of the vocational community toward *ministers* enter into the lives of the ministerial students.

Certain Forms of Recreation Tabooed.

Of the 296 students who wrote, 88 per cent. said in effect: "Most of the young women of my acquaintance do not want ministers for husbands." While most of the students gave many reasons, almost all referred to the fact that dancing, "movies" and card parties are tabooed.

"In many cases the statement is true, that the modern girls do not want ministers for husbands. I know in the case of one of my friends, Miss X—, whose attitude toward the Reverend Mr. Y— was everything but encouraging. Upon being questioned about her actions these are the facts and excuses she presented: 'In the first place,' she said, 'the modern girl demands and expects certain social freedom, which if she were married to a minister would naturally be cut off. Such freedom as attending all sorts of jolly parties which are quite common nowadays, and indulging in any other happy pastime which cannot be religious. In the second place, you can't find a minister who would champion the cause of a modern girl. I mean the

so-called flapper (and by flapper I mean the girl who has free wholesome ideas of a good time, a girl who disregards conventionalism, yet stays within the bounds of reason). When a girl marries she doesn't expect to give up every pastime which she has been accustomed to, nor does she expect all the freedom which she has had, for that matter. But it is natural that if she married a minister, then and there her dancing and jolly parties would cease.' There is a case of another one of my friends who upon being asked what her objections were concerning ministers for husbands, she said, 'In most cases when a minister marries a modern girl he calls himself "marrying her for her own good," and starts in immediately trying to reform her. That is why I shall never marry a minister.'

"My sister, who is nineteen, is engaged to a young fellow who is preparing for the Episcopal ministry. She looks with perhaps some dread upon the time when she will have to give up her pleasures dancing, whist parties and other innocent pastimes. She fears that she is not the type for a minister's wife. She does not like to meet people and is inclined to want her leisure for herself. My sister thinks that the man she loves will be constantly taken from her by his parochial duties. She looks with apprehension on fast approaching time when she will have to strive to be the ideal minister's wife which the often ungenerous hypocritical congregation expects.

"Many of my college friends have often said that they would not marry a minister because in doing so they will have to remodel their lives into unnatural channels. Many of these girls are finishing college at the age of 20 or 21. Few are over 25. They feel that it is every woman's right to enjoy herself as much as laws of propriety allow and they feel that the tabooing of dancing, card-playing merely for pleasure, bobbing their hair and the doing of other innocent things which marriage to a minister would bring, is most unattractive."

Rigid Censorship by Church and Community.

In addition to the taboo placed on certain forms of recreation, it is believed that the attitude assumed by the church and community toward the minister's wife amounts to a very rigid censorship, that she "cannot 'turn' unless some one is there to criticize her actions."

"I have observed that modern girls do not want ministers for husbands and the majority of the young women of my acquaintance have an aversion to being ministers' wives. I believe this is due to the attitude assumed by the average congregation toward the occupants of their parsonage. Every woman wants to be mistress of her home. This privilege, it seems, where allowed at all, is granted to her reluctantly. Each woman in a parish wants her tastes to predominate

in the parish house or dwelling of their ministers. Women rebel against anything that savors of interference in domestic affairs. The average congregation feel that they are divinely called to criticize pastor and family because they do not wear the clothing *they* like, sit in the seats *they* select or eat the foods *they* relish. It is claimed by the modern young woman that in addition to the objections above stated, ministers and their families are denied the peaceful privacy enjoyed by other citizens living in the community and that if her husband is 'called' to his work and life of service, she does not of necessity unless she wishes to do so, have to be a 'servant of the public' also."

"The young women of my acquaintance say they would not desire a minister for a husband for many reasons. Some of the reasons which they gave are as follows: They feel that the eye of the public is always fastened upon the minister's wife and too much is expected of her; they feel that *all* of the social pleasures, as dancing, teas, parties and card playing are denied a minister's wife, that she must dress, act or in other words live to please the church. Many of them feel that inasmuch as ministers are dependent upon the congregation for a living, so much the more must they cater to the public opinion. Some feel that the life of a minister's wife is too hard, as they are supposed to make no mistakes."

"Modern girls do not want ministers for husbands because minister's wives are supposed to be almost martyrs. They are compelled or practically so, to go to church every time the doors are opened—Sunday School, eleven o'clock service, League and Night Service. Through the week there is prayer meeting and class meeting. Everyone thinks hard of the minister's wife if she is not there and it affects her husband's position. They gossip about her terribly if she indulges in the slightest amusements. She cannot dance or play whist or even appear to be interested in movies and other shows. If she manages to dress rather nicely, it is a matter to be gossiped about. If she doesn't wish to ruin her husband's position, she must be plain, simple, religious and inclined toward the missionary type. Girls of today must have amusement and they do not wish to bury themselves."

Small Salaries.

There is much emphasis also upon the fact that the minister's salary is usually small, and that by many people he and his family are regarded as objects of charity.

"Women object to being objects of charity. It is humiliating when at Thanksgiving time the Thanksgiving turkey is a present from the congregation, or the Pastor's Club presents to a woman's husband

a suit of clothes or to herself a dress or some wearing apparel. Her cry is that her husband shall have a decent wage and support her family as other independent men."

"Then there is the case of poverty—many young ministers take a long time to work their way up to a prosperous church, therefore in some cases they barely exist. If there be a lot of children the case is worse. Some ministers are sent from place to place and that causes the children's schooling to suffer."

Social Distance.

It appears that the objections to ministers are not on the ground of profession solely, but, as expressed by one student, "rather to the type of man that comes to mind when the term 'minister' is mentioned." The word "minister" is usually associated with puritanical ideas and with persons who represent *restraint*: parents, policemen, teachers, etc. Such persons are supposed to be regarded as the "enemies" of "freedom." They are thought of as being opponents, on the aggressive "side," clothed with authority, and must be met with a superficial respect that screens a retaliatory hostility. Hence we find, as was pointed out by a minister who is also a professor in one of the schools, that "young ladies who fall in love with ministers usually *apologize* for it on the ground that 'he is a new type of minister.'"

On the other hand there is a certain disposition to regard the minister as one set aside to be revered and honored. By some this is regarded as an asset, by others as a liability. The significant fact is that the minister is forced to assume certain attitudes of a ceremonial character in response to society's conception of his rôle, for *he must assume the rôle with which he is endowed by public opinion.*

This kind of conformity, however, does not, in and of itself, give the minister or the ministerial student a sufficient sense of security. What is felt to be necessary is that certain conventionalities should be accorded the ministerial profession which will operate to prevent it being judged by objective standards. This would make its position not only secure but superior. In this sense it would tend to possess a degree of authority.

The essential point is that the very attachment of a person to a set of values and practices, in which his dearest interests are intimately bound up, creates a feeling of antipathy for other values and practices if they seem to challenge the efficacy of his own. In the very nature of the case it extends not only to the tabooed attitude, value, and practice, but also includes the persons who hold such attitudes, and the other instrumentalities through which the related values and practices are enlarged and continued.

If we are clothed with authority in a given field of life, we can control as long as we can enforce conformity with the policies we have invented or adopted to secure our own ends. We are disturbed when individuals make their own definition of the situation, because that automatically narrows our sphere of control. It means that the individuals who thus emancipate themselves have put themselves beyond the reach of our means of control which otherwise would be effective. They have, by that action, challenged the validity of these means of control. By fierce denunciation of the innovators the "loyal" members of the controlling group feel that they can maintain their sense of security, and re-affirm the infallibility of their ideals.

The Student and the School Community.

A theological student's conception of the ministry determines, to some extent, what he will get out of his years in the seminary. His conception, on entering, is based on ministers he has seen or heard about, who are, for him, ideals to be copied. They are, of course, ministers with what the student considers a high status in the profession, and constitute the patterns in terms of which his first, if not all future, development will take place.

The point of real danger is that when the ministerial candidate visualizes himself as becoming a great preacher like some "great preacher" or preachers who are his models, he is inclined to adopt their attitudes, their methods, their "styles," and their mannerisms. One hears much of "looking" or "acting" like a preacher, in this sense. But this has a further significance. It is easy for him to feel that

if these men succeeded with very limited education, he can too. From his point of view the advantages of thorough preparation are not obvious. According to the testimony of the presidents and deans, if a man of meager preparation enters with the idea of taking a "short course"¹⁰ it is very hard to persuade him to change his plans in favor of a longer course of preparation. But, "after being around for a year or two, some of them decide that they want more."¹¹ This depends, of course, upon the temperament of the student, and the number and kinds of influences at work upon him in the school community.

The Theological Student and the Faculty.

In addition to the more formal influences such as curricula, lectures, and library, the informal contacts are an important part of this environment. With the exception of Howard, which has grown to the proportions of a university, each of the schools included in the survey is a sort of family, in which nearly every one has a strong sense of identification with the school. In general, the members of the faculty come into very close contact with the students, helping them in all sorts of personal and intimate ways, helping them especially by the more or less informal contacts through which the students' ideals are modified, their horizon broadened.

The most important person in the school community is the president. His rôle is similar in some respects to that of the parent in the home community. In most of the schools, the students, especially "the boys," know all about him: what his salary is, whether or not he is usually in debt, how he disciplines his children, what his plans are for them, what his outside interests are, what promotions he is after for himself, how he gets along with his wife, etc. One does not have to seek any information about him. He is a favorite topic of conversation; but his name is rarely mentioned. He usually has a nickname that is handed down from one

¹⁰ This is one of the major problems in most of the departments and schools of theology.

¹¹ The influence of the school community upon the student for the ministry is decidedly in favor of higher standards of preparation.

generation of students to the next. These facts give some indication of the personal character of the contacts in the school community. With the exception of the largest institutions, not only does every one know every one else, but in most cases, they know one another by their first names—"except 'the preachers,' they are *different*." The president exerts a powerful influence over the boys; and with a few exceptions, that influence is wholesome and inspiring. In the case of only twelve schools did the interviews with students indicate that the president was not an important factor in reshaping the students' conceptions and ideals.

While the presidents are generally able men, there are many instances of outstanding faculty members whose influence upon the students is greater than that of the president, particularly in the larger or more highly developed institutions. In nearly every institution, however, there are teachers of every degree of efficiency, and the students are very keen in observing these differences. In most cases the members of the theological faculty compare much more favorably with the rest of the faculty than the students in the theological department with the students in other departments.¹²

¹² The improvement in the public schools has had an important influence upon the status of the men who, at the different institutions of higher education, are thought of as the members of their theological departments. The students in all departments are entering, on the average, younger and better prepared. This applies also to the theological departments; but in these departments the ages and amount of preparation of the students are greatly affected by the proportion of men who enter after having been in the ministry for some time. Another variant of this general problem arising from the development of the schools is the gradual elimination of some of the lower classes, particularly the grammar grades, with a corresponding development of the work in their higher grades which leaves the residue of lower-class men in a relatively lower position in the student body. In some schools the only students who are admitted below the high-school grade are ministerial students. The development of the work in their higher grades means not only extension upward (i.e., adding one or more years to the course of study), but improvement in the quality of the work. This raising of standards of the literary work has a special influence on the grade of work done in the theological department in cases where, as in half the schools visited, the theological classes are taken "on the side" (i.e., the student is taking a regular high-school or college course for graduation from that department, and accumulating at the same time additional theological credits). In all such cases, if the preparation of lessons in all of the departments is not uniformly poor, the theological work is that which is slighted, and it is slighted in proportion to the stiffness of the high-school and college work.

The Theological Student and the Student Body.

There is no doubt but that the status of the students for the ministry suffers because of the belief on the part of the college students that mastering a college course is a higher accomplishment than mastering a theological course, since "anybody can study theology."¹³ The attitudes of the college students toward the ministerial students constitute a part of the body of influences that affect the ministerial student in the environment of the school community. In so far as these attitudes are operative, and in some cases aggressively so, they are real influences, whether the candidate for the ministry accepts them, combats them, or tries to ignore them. What gives the attitudes of the college students added force is the fact that they dominate the other students (i.e., the students in the high-school and grammar-school departments), and that the theological students form a very small part of the total enrollment.¹⁴

Mention has already been made of the prevailing custom among the schools included in the survey by which the amount of a student's expenses for the year (including tuition, board, room-rent, athletic fee, library fee, etc.) is a matter of personal adjustment between the student and some administrative officer of the school, usually the president, and a student can get more consideration if he is preparing for the ministry than if he is not. There are several facts about this practice that tend to lower the status of the theological student among his fellow students.

(1) Some of the men who receive financial assistance from the school because of the belief that they plan to enter the ministry, are known by their fellow students not to be seriously considering it; the students regard others as obviously unfit, and believe that many of those who are

¹³ As is pointed out in chapter iv, ministerial students of widely different literary preparation are often in the same classes; and, as is shown in chapter iii, most of the ministerial students have had meager literary preparation.

¹⁴ In all of the schools that had, in 1923-24, a theological department and one or more other departments, the theological enrollment was less than one-fifth of the total enrollment; in most cases it was less than one-tenth.

sincere are likely to change their minds before the time comes to carry out their present intentions.

(2) Irrespective of abuses of the system, the very fact that one man can "get by" for less than another is resented, especially as the man who pays more has to eat the same fare as the man who has "gotten by cheap," and has to accept the same explanation for the grade and amount of food available, namely, scarcity of money to run the boarding department.

(3) In keeping with the general spirit of colleges in the United States, the students in the Negro colleges are making strong efforts to improve their athletics. This has asserted itself in increasing demands for better athletic grounds, better equipment for the players, more "big" games, better coaches, etc., all of which mean more money; and to provide this money there has been a proportionate demand for an increase in the amount of the student athletic fees. The authorities of the schools have seldom, if ever, granted these increases without making some corresponding reduction in charges to the students for admission to most, if not to all, of the athletic contests. In a few cases the athletic fee is a flat charge payable by all students; but in most cases it is subject to the same pro-rata system that is applied to all other items of the student's expenses, which means that a student who pays a smaller proportion of all his expenses than other students, pays also a smaller proportion of the "required" athletic fee; therefore he has not only contributed less to the running expenses of the athletic association, but has the benefit of reductions (or free tickets) for which other students have to pay the full price.

(4) The students who receive reductions on their accounts are not all theological students; nor are all of the theological students in schools that follow this system recipients of its benefits; but there is no other group of students who can be so easily singled out as a group that can be labeled, and toward which definite attitudes can be taken, and epithets applied, crystallizing some of the antagonisms. It is felt that the students who are most dependent upon the good

will of the president, or of certain members of the faculty, to stay in school in the face of their inability to measure up to the "requirements" (scholastic or financial), are those upon whom certain members of the faculty depend to keep them informed concerning what is going on among the students. It is pointed out that in matters involving the taking of "sides" (some very trivial, others assuming the proportions of a students' strike) "the theologs side with the president." The situation is aggravated if the president is white, for the whole matter of the status of the theological students among the other students is closely bound up in the fact that the latter, as a class, are a militant, race-conscious group, inclined to look with contempt upon things they regard as reactionary, and that the former typify these things more than do any others, because of their age, as well as because of their religious and racial attitudes.

College students were almost unanimously against giving theological students any more aid than students in other departments. Some insisted that ministers would get better salaries if they were not "educated free or nearly so." On the other hand, most of the theological students felt that they should receive more aid than other students because they would not be able to command large salaries. But there was one point of general agreement, viz., that the practice of helping students in other departments who "plan to enter the ministry" should be discontinued.

The outstanding features of the philosophy of life characteristic of the ministerial students as a group, are unlimited confidence in God and a feeling of possessing a close personal relationship with Him. The frequent use of such expressions as "my Jesus," "I promised God," etc., and of the words "He" and "Him" in conversation or in writing, without any previous mention of God, is significant.

"I believe that God will help me to do everything that is good whether it be for the definite person or Race. I feel that it pleases him to see a fellow who desires to do the right thing, that He cares even more for me, than I do my self, and that whatever I be and all I hope to be depends wholly upon God.

"I have experienced that God helped me when I could not see my

way in school for it was by His organization that I entered; by a narrow escape from death. I believe it was the work of God. Also I am led to believe and see that religion comes not by inheritance."

"Yes, God is our father, loving tender compassionate friend. He always loves. He is working in and through men to bring about the best in them. All the good (the real) is God.

"I have had many profound religious experience other than my conversion. Some times it is when I have made a promise—with Him and I consider His making a promise with me has been a [as] great a religious experience as my conversion."

"I became a member of the church very young and was Leader of class #3, for two years; after which it was a burning that came to me over which I had no controal, and when I came to my-self I was trying to preach to the People. I made it known to my church, and then I was put on trial. From that day it has been my ame to Lead the people, but I found out that I knew but little about leadership. I wanted to tell the people the hold truth as God would have me. I was a Farmer at my Home with my Father and Mother. I was the only one left out of 10 Brother and 3 sisters, all Married. One day in the year of 1911 I made God a Promise that I would work for the Saving of solds. In 1912 I went to a little saw mill town in Texas out from —, Texas, and there I worked until Oct., then went to —, Texas and entered — College, and remained there untill 1916. I came to Arkansas in March 1917 and in 1918 August 1st I entered the army at — Texas, and was acting chaplin for three monts, then back to — Ark., and started to pastrin in 1919. My ambition was to go to the top, and in 1920 I came to — College, — Ark. and have been here every since and know I am filling my post, ofttimes I have been in much need, but I have no fear for the future as long as God lives."

"Wherefore, feeling that the Lord and Savior is pleased with me. 'A young man offering to leave the world and pleasures behind, to take His cross and follow Him.' I am sure he will give me a long life, turing the confirmaties of the people into conversion."

"I always had the assurance that if God is with you, he is more than all the world against you."

"My greatest hope is in Christ and if he fails me I am lost forever."

"I have no fear for the future as long as God lives."

"the Lord God is the Sun and chile [shield] he will give grace and gloria and non of the good things will he with whole from

them that walkth uprightly, So this give me to know that all things are prosible with God he is a free giver and nothing dose he with whole from his servants if we will work to effect."

The students for the ministry are conscious of a strong feeling of contrast between "things heavenly" and "things worldly." All through the letters and autobiographies of the theological students there are such statements as the following:

"My father died when I was nineteen, and I had to leave school and go to work. I lost interest in the church. Spent time and money in worldly pursuits."

"I have always tended church every since 15 years of age and never turn back to the world, but grow stronger."

"leaving the world and sin behind."

"The attitudes of such young women¹⁵ are owing to their not being spiritually minded. They are of the world."

The prevailing attitude of the college students stands as a contrast to that which is characteristic of the ministerial students with their unlimited faith in God and their belief that the ministry is not to be compared with the other professions which do not "represent a divine purpose."

"I do not believe men are called to the ministry supernaturally, as they claim, but in the same way that a man feels himself called for the practice of law, Dentistry, Commerce, Medicine, etc."

"I believe that men 'are called' to the ministry in the same sense that they are called to other professions. I do not believe in the distorted idea that a verbal call or visual demonstration beckons men to the ministry."

"No, except in so far as all men are inclined to some particular vocation. Certainly those of my own acquaintance show no 'moral superiority' which distinction should obtain if they were specially called."

"I have no reasons or evidence to believe that a man receives a supernatural call to the ministry more than he received to any other

¹⁵ I.e., those who said that they did not want ministers for husbands.

profession or walk of life. I do believe however that men have special aptitudes or tendencies toward the ministry; but they have similar aptitudes or tendencies toward other professions. I believe also that environment and surroundings in childhood and tendencies and influences of others have a large part in leading a man to take up the ministry as a life work."

"Theological students should not be given more aid than others. They are preparing to do the same thing that others do, that is make a living and render service to the community into which they go."

"I do not think theological students should be given more financial assistance than other students because it has a tendency to make them lazy and self-indulgent and lastly, it makes them feel themselves different and apart from other students and other people in general."

"My mother is, and has always been, a very devout woman. As early as I can remember, she would call all the children together for morning and evening prayer. This was done, when I left home at the age of twenty and she does it now, with the grand children. Early, I came to feel, that the morning prayer, assured me protection during the day, regardless of my conduct and the night prayer would surely keep me from any harm during the night. Thus, my prayer life was some what divorced from actual life. It did not connect up with real living. Of course, I was no worse than other boys. On the whole, my environment made me, what some people would call, 'a good boy.'

"I had clear conceptions of God, heaven and hell. God was an angry God rather than a loving Father. I considered him a detective, ready at all times to punish me rather than to help me. He kept a book of reckoning and recorded with mathematical exactness all that I did. In fact, I feared God. I thought he might strike me dead in case I did too many wrong things. I was good, then, not because it was good to be good, but because I feared to be otherwise. I thot that I could get any thing by praying for it. I held this view of prayer, perhaps, up to and including my freshman year. I always did well in my school work. I got high marks. I attributed that to my prayer life. During my elementary and high school years, I never went into an examination without asking God to help me. In fact, I thot that I would fail in case I did not.

"Since my freshman year, my ideas and religious conceptions have undergone many changes. During my last three college years, I was not so prayerful. The good marks still came in, I, then saw, that it was due to habits of study rather than prayer. The changes have been so gradual since my freshman year, that I passed from one point of view to another without suffering any harm and apparently without knowing it. I believe now that the prayer spirit, is more important and vital than the prayer. It can be taken thru out all

our activities, and is not so easily divorced from actual life. I believe that prayer acts upon the individual rather than upon God.

"My views of hell have also changed. I cannot conceive of a good and loving God and a material burning hell. Why, should God burn his child. I believe in punishment, but not in the sense of a material hell. Whenever we do wrong, I believe we pay the price. In the very nature of the case, we pay.

"I believe in life after death, but I cannot believe in a heaven, where we have nothing to do but fly around, eat and have a good time. Such place would be monotonous and tiresome.

"I always accepted, up to my sophomore year, the literal interpretation of the bible. How, I attach much importance to the historical back ground. In fact, in many instances, interpretation, apart from the historical back ground, is impossible. All these changes have taken place since I entered college."

"I detest empty phrases and rhetorical meaningless words. I love sincerity, freedom and liberty. Men like, Ingersol, Voltaire and Thos. Paine to name the opposers of orthodox religion whom I admire, are among the world's greatest benefactors. They held liberty of conscience above the dogmas of the Church. They believed not only in the brotherhood of man on paper, but in reality in every day life."

The consensus of opinion among the college students is that the same standards of scholarship and conduct, and the same conditions of student aid should obtain for ministerial students as for other students. There is very bitter resentment of "the fact that there are artificial barriers created to surround the ministry with a mysterious, impenetrable importance." There are many such phrases that are, in effect, complaints against the fact that "they are always trying to be different," "always preaching while in plain social conversation," etc. "Always" seems to be a necessary part of the language for expressing these attitudes adequately. It is also significant that the term "narrow-minded" is used so indiscriminately in discussing preachers that one may be sure that, by a large number of college students, a preacher is *assumed* to be a narrow-minded individual until he proves that he is not.

A part of the college students' attitude toward the ministerial students is often said to be an assertion of their newly-gained emancipation from the teachings of the home-

church-community. To some extent the ministerial students are looked upon as representing the ministry in the school community. It is also true that the attitude of college students on many subjects has something of the zest characteristic of newly-acquired ideas and newly-formed alignments. There is no doubt but that, for both the ministerial and the college student, the school community is a different "world" from the home community, with different values, attitudes, methods and standards.¹⁶ The most important of these differences, in relation to the training of the ministry, relates to the amount of training a minister ought to have.

The "call-to-the-ministry" belief, to which the students have been accustomed in their home communities,¹⁷ and which is held by most of the ministerial students,¹⁸ tends to minimize the importance of a high-grade theological education, and to discount its value. On the other hand, the college students are of the opinion that as high standards of preparation should obtain for candidates for the ministry as for candidates for other professions:

"Ministers should have a high education. The people in general are making progress along the educational lines and it is also necessary for the minister to be able to keep up with the times."

"The raising of admittance requirements for Theological Students, in that the applicant should have at least two years work of a college grade; a rule which is enforced now in most medical schools thru out the country."

"Since he has to preach to all classes of people both educated and non-educated I think he should at least have a college education so as to enable him to bring an intelligent and inspiring message to his hearers. It is impossible for a blind man to direct a host of people that can see better than he."

"It should be required that all ministers or men desiring a theological course should at least be a high school graduate and (college if necessary) before entering the course in ministry. The majority of men coming to college are graduates from some institution and I have no doubt that many who do not take the ministry would take

¹⁶ The degree of this difference, of course, varies according to the school or the community (home) under comparison.

¹⁷ See p. 71 ff.

¹⁸ See p. 73 ff.

it; if the theological department consisted of graduates. But the feeling that they are in class with men far below their standard they take college or some other course."

"The Ministerial or Theological course is looked on by some as a feeble course and as just for those who are not able to do otherwise. The course should be made equal to any other course by offering subjects that would correct the previous feebleness."

"Do the same as is done in the other professions make certain definite requirements for ministers e.g. so many years in college and then Seminary work at a standard school."

"Have a good strong course that every body can't take, keep students below first year college out."

"We must get our Baptist Churches rid of the idea that any kind of a leader is better than none at all. The theological seminaries must also raise their standard for admission."

"Urge them to complete an A.B. Course."

"The ministers should be required to take their college work then take Theology."

Higher Education and Religious Development.

There is not only this general belief that more education is necessary for the minister, but the belief that general and higher education are necessary for the religious development of the race. The students (college and theological) were asked: "Are general and higher education inimical to the religious development of the race? Why or why not?" Their attitudes toward religious development reflect a difference in point of view from that of their home-church-communities which has this significance: It indicates, not merely a difference in content, but also in *norms*. One notices, in the following excerpts, that the students who wrote them were anxious to point out the difference, if not to stress the superiority, of their conception of what constitutes "religious development" over what they know is commonly understood by the term.

"General and higher education are not inimical to the religious development of the race. There are some half-ignorant people (par-

ticularly ministers) who would say so because when young people are educated they break away from most of the old, antiquated superstitions beliefs and dogmas maintained by the older people. Higher education is beneficial to the religious development because it enables one to see the necessity and consequences of actions and finally help him to be moral and virtuous for its own sake rather than as a means to an end (heaven.)"

"The answer to this question is contingent upon what kind of religion we intend to develop. If it is to be altogether a matter of faith, in which reason has no place, then general and higher education are inimical to religious development, but if there is to be any religious 'development' at all, it should be such as to compare favorably with all other advancement and for this education is not inimical but beneficial."

"I do not believe that higher education is antagonistic to the religious development of the race. Education is the only way we are to find out the truth, and if we are to get a clear and real truth in regards to religious questions without its cloud of superstition as is seen by the ignorant man, we must be educated."

"General and higher education is not inimical to religious development of any sane race or people, because education enlighten the understanding a long religious lines; it will help us to see through some of the mysteries of religion and place it on a more rational base; it will do away with so much superstition and emotion and give us a clearer conception of God, the immortality of the soul and the existing world about us."

"General and higher education are not inimical to the religious development of a race. It simply places religious progress on a rational basis, and interprets all things in light of known scientific knowledge."

"General and higher education are not inimical to the religious development of the race. It almost alone makes the religious development of the race possible. I can not conceive how a race of numskulls remaining ignorant would develop religiously. Intellectual innovation must always precede religious revolution. History proves this in the culmination of the revival of learning etc. into a religious awakening. This religious reformation was only possible after the revolution in learning. Religion is conservative and must be forced onward by the dynamic and liberalizing force of intellectualism."

"General and higher education are not inimical to the religious development of the race; but they certainly are to the pet dogmas and outworn superstitions of three-fourths of Negro ministers. Re-

ligion in its broadest aspects is man's relations to God and his fellow men. And higher education, instead of being inimical, will aid and elevate these attitudes. There is evolution in religion as in anything else; we must go ahead."

"I do not think that general and higher education are inimical to religious development of the race. Religion and religious practices and beliefs are common to men of all stages of civilization. Primitive beliefs and customs are outgrown and become useless when newer and better customs and religious beliefs are discovered. And if religious sects refuse to cast these outgrown beliefs away, these sects become powerless and useless. But I believe that through all this man remains just as religious and capable of religious development as ever."

"General and higher education are *not* inimical to the religious development of the race. The reverse is true. A lack of general and higher education is inimical to the religious development of the race. In order to understand the meaning and function of religion, training is necessary.

"You are more likely to find religion, divorced from actual living, among the ignorant and untrained. You may say that this is true in general. I admit that it does obtain throughout the educational realm to some extent, but it is more prevalent among the untrained. The untrained man is likely to be, more religious and more superstitious, but less christian. It is hard for him to see that singing praying baptism partaking of the Lord's supper etc. are not the essence of christian living. It is largely the untrained who hold to a definite religious experience, that settled once for all their status in the kingdom. Such a view as this denies christian growth and makes it possible for the transgressor to justify his wrongs on the ground that he knows definitely that he has been saved and hence he cannot be lost—once in Christ, never out. I have met many instances of this kind.

"On the other hand, the trained man knows that goodness is largely a matter of habit and he interprets his christian life in terms of christian growth. He looks forward to a series of conversions extending thru out his life, rather than backward to one; in which all things were settled."

Contact with persons having attitudes of this type affords a different sort of experience from contact with persons having the attitudes of the type described in the previous section, "Background of Experiences, Attitudes, and Beliefs." This part of the discussion is primarily concerned, however, not merely with the difference between the attitudes and beliefs that typify the home community and those

that typify the school community, important as that difference is, but with the differences in the characteristic points of view of the two communities with special reference to the rôle of this difference in the personal life of the individual.

Stated in its simplest terms, the essential difference between the characteristic points of view of the home community and those of the school community is the difference between the spirit of conformity and the spirit of criticism. This difference has its most important manifestation, from the point of view of this study, in the personal problems of the ministerial student.

The fact that his early attitudes and beliefs are learned from what were accepted at the time of learning as infallible sources of information, renders this problem all the more important in the student's life. The most significant changes in his philosophy of life are not always centered in theological conceptions. Moreover, they are sometimes apparently sudden.

Under the influences of the enlarged environment of the school community, the student's personality sometimes becomes disorganized. In response to the growing pressure of his enlarged world, or the growing awareness of this pressure, the student is forced to make some sort of adjustment. This adjustment is not wholly a matter of deliberate planning, although it is usually rationalized, to some extent, afterwards. According to his temperament and the nature of his past experiences, as well as to the body of influences which taken together constitute the new situation, he will react in one of three ways: (a) by satisfied conformity to the old mores; (b) by a conformity to the old mores which is characterized by a desire to defend and justify them in terms of the new; (c) by a definite break with the old mores.

Chapter VII

SUMMARY

Origin of Negro Theological Schools.

The Negro Theological schools may be said to date from 1847, when the Ohio Conference of the African Methodist Episcopal Church founded "Union Seminary" near Columbus, Ohio. This was one of the parent institutions of the present "Wilberforce University," of which Payne Theological Seminary is a part. The merger was effected in 1863.

"Ashmun Institute" was founded in 1854 by a Presbyterian minister of Oxford, Pennsylvania. In 1866 an amended charter provided for training in the various professions and changed the name to "Lincoln University."

Immediately after the Civil War, the religious denominations of the North founded schools throughout the South. This movement was missionary in character, and was especially concerned with the education and training of ministers.

Of the fifty-two institutions included in this study as having each a department or school of theology, thirty-four were founded by Negroes. These schools are one manifestation of the growing race-consciousness among Negroes as it expresses itself in a desire to be independent. The relatively large number of schools founded by Negroes is also one result of the withdrawal of Negroes from white denominations and the development of independent Negro denominations.

The white church boards of the South have also established schools to assist in training Negroes for the ministry. Two of the three schools thus founded are managed in coöperation with Negro denominations.

Status of Negro Theological Schools.

The first efforts in Negro education were especially directed to the training of ministers. As a result of this emphasis upon ministerial training in the earlier years, the best men in the schools under consideration usually went into the ministry. At that time the ministry also offered the largest opportunity for leadership. The church was the center of Negro life.

Rapid urbanization, with increased industrial opportunities, paralleled by a rapid increase in literacy, in the influence of the press, particularly the Negro press, and in increased educational facilities and development, have produced a secondary-group situation in place of the primary-group situation in which that earlier type of leadership arose and flourished. There has also been a gradual shift in the points of emphasis in Negro education. Efforts to develop land-grant colleges, normal and industrial schools, teacher-training courses, and standard colleges have, in turn, received special attention. The theological phase has benefited only indirectly, and not fully, from these new emphases.

As compared with other phases, this has suffered a lowering of its status.

Administrative and Educational Organization.

Fifty-two institutions are included in this study as having each a department or school of theology. This large number represents a certain amount of duplication, and in some cases, deliberate competition. Fifty are departments of larger institutions that are devoted chiefly to other educational purposes.

The programs of study in the departments and schools of theology in Negro schools do not represent any particular educational philosophy, but are largely traditional. The faculties are usually very small, and the choice of subjects for the curricula depend to some extent on what the faculties can teach best. Subjects like systematic theology, homiletics, and church history, which have traditionally held the

center of the stage in the white seminaries, are also the chief studies in the theological curricula of the Negro schools.

In most cases, the entrance requirements are very low. With a few exceptions, students of all grades of literary preparation are in the same theological class. This tends to prejudice the more desirable men in the high-school and college departments of the schools against entering the theological department. There is a growing disposition for students from the best Negro colleges, if they study theology, to enroll in the white seminaries of the North.

The requirements for graduation parallel the entrance requirements. Although the lowest group of students graduate with theological diplomas (but not degrees), the standards for theological degrees are not as high as for non-theological degrees. Some schools grant theological degrees to students whose preparation represents less training by from one to five years than that which the same schools require for non-theological degrees.¹ On the other hand, the colleges with which the departments and schools of theology are affiliated have been making strenuous efforts to become accredited colleges. The efforts to meet the requirements of standardizing agencies have also raised the standard of work in the theological departments. The "theological college" with entrance and graduation requirements equivalent to those of the colleges of arts and sciences, and offering a bachelor's degree in theology coördinate with the A.B. or B.S., but religious in its scope and meaning, seems to be the most outstanding recent tendency in the field of theological education among Negroes.

The Student and the School.

A study of the formal organization of these institutions does not adequately indicate the character of their most important problems. Autobiographical materials were, therefore, collected, in order that certain influences affecting the lives of the students might be understood.

The chief significance of these materials is the insight

¹ The schools of this type regularly confer honorary degrees higher in grade than the degrees they can give in course.

they give into the binding and abiding character of certain conceptions as to how the candidate for the ministry should act, and what he should believe. They also indicate the character and the intensity of the ministerial student's personal problems. These problems are essentially problems of status, and reflect the struggle of the ministerial student for (1) recognition of the profession with which he feels a sense of identification, (2) recognition of himself by his associates who are identified with this profession, and (3) recognition of himself irrespective of the status of the profession or of his status in the profession. The importance of this struggle rests, not only on the fact that he *wants* status, but that he *needs* it for the development of his personality. The fear of not obtaining it is itself a factor in the whole situation.

The Church and the Theological School.

There were in 1920 about ten and a half million Negroes in the United States, and they constituted approximately a tenth of the total population of the country. Between 40 and 45 per cent. of them are reported as church members. The number of Negro churches is usually estimated at between 40,000 and 45,000. The number of "vacancies" occurring annually through death, old age, change of occupation, and other causes is generally estimated at from 1,500 to 2,000. If all the men graduating from Negro theological seminaries this year go directly into the ministry, as is usually the case, less than 3 per cent. of these vacancies can be filled by men whose combined literary and theological training would be equivalent to three years above high school.

Of the 1,011 students for the ministry in 1923-24, there are only 219 high-school graduates, of whom thirty-eight are college graduates. The ministry, in the estimation of the younger group of Negroes, is in competition with much more attractive lines of life service. This is owing in large measure to the advance in other professions, especially medicine, law, commerce, dentistry, pharmacy, and social service.

In some denominations the influence of church politics tends to assume the importance of a major problem. Many of the candidates for the ministry are discouraged and believe that the opportunities for advancement in their profession are not open to them on the basis of their qualifications.

Finally, an analysis of the data presented in this report will show that the ministerial students feel that they must conform to their communities' conceptions of what constitutes a valid call to the ministry. The kind of "proof" of a divine call that is expected by the communities tends to become a requirement. Thus, a dean of one of the departments of theology under consideration says of his state that "the — Baptist people are so well posted on this subject that they would not under any circumstances vote to elect any one as pastor who did not believe that God called him."

Some conscientious men hesitate to enter the ministry because they have not had the kind of call that is expected. But a fact of more significance is that the assumptions back of the call-to-the-ministry belief tend to discount the importance of a high-grade theological education.

On the other hand, the candidate for the ministry who feels the necessity of a call is apt, out of a great number of stimuli, to concentrate upon and magnify unduly any stimulus that may in any way be construed as a "call." It is safe to say that the individual is, in such a case, predisposed to a certain kind of stimulus, that he is preconditioned for a certain type of response. "When we respond to vague, little-understood stimuli in a semi-automatic fashion, we seem to be under the control of some external force which is superior to us. It is easy to believe that some natural or divine law governs our conduct under such circumstances and that in the very nature of things we are bound to respond as we do. The imputed superhuman origin of these tendencies to action is all the moral justification one seems to need for the attitudes which accompany them."²

² E. F. Young, *Race Prejudice with Particular Reference to the American Negro* (Chicago 1924), p. 73.

APPENDICES

Appendix I

RECOMMENDATIONS

As to Organization.

1. It is recommended that denominational and educational agencies controlling departments and schools of theology differentiate them so as to provide the following types distributed and coördinated according to the needs:

(a) Regular theological seminaries or colleges, requiring at least high-school graduation for admission, and conforming to the educational standards set by recognized accrediting agencies¹ for schools of college and professional grade.²

(b) Schools of lower academic level to meet the needs of men who, because of age and limited education, cannot measure up to the standards of a regular theological seminary or college. These schools should not be called "seminaries," or "theological departments," and should not grant degrees.

2. It is recommended that the schools of seminary or college type provide, during some part of the calendar year, in addition to their regular courses:

(a) Courses for pastors in active service who are qualified to take work for credit in those schools.

(b) Courses for pastors in active service who are not qualified to take work for credit in schools of college and professional grade.

As to Requirements.

1. Theological subjects taken before the student has com-

¹ The Association of American Universities, the North Central Association of Colleges and Secondary Schools, the Association of Colleges and Secondary Schools of the Southern States, and the Association of Colleges and Preparatory Schools of the Middle States and Maryland.

² The minimum endowment for this grade of school should be \$200,000.

pleted fifteen high-school units should not count toward a degree.³

2. The work required for theological degrees should be at least equivalent in quantity and quality to that required for collegiate degrees.

As to the Curriculum.

1. It is recommended that provision be made for constant study of the needs and opportunities of the minister and of the church as a basis for determining the curricula of the regular schools of different types and the study programs of the short special courses.

2. There is urgent need for greater emphasis on religious education, particularly with respect to two of its phases: Sunday school pedagogy and administration, and English Bible. It is recommended that a survey course in English Bible be a prerequisite for the more technical exegetical courses.

3. Field work by students should be extended and supervised. Wherever possible, supervised field work should be a part of one or more of the required credit courses in the general field of practical theology.

As to Internal Administration.

1. It is recommended that a relatively larger proportion of the budget for the theological department be spent on teaching.

2. Scholarship aid should be given less on the basis of "need," and more on the basis of merit determined by objective methods. It is recommended that the basis of awarding scholarship aid, determined by a committee of the faculty which should have not fewer than three members, be made known for the information of faculty and students.

3. Credits presented for admission to the theological department should be carefully investigated and evaluated. It

³ This is not intended to discourage the study of the Bible in the secondary schools as part of the regular curriculum. Such study is recommended as pre-seminary work.

is recommended that this department be served by the same registrar as other departments of the school.

4. Students in attendance less than three months of the school year should not be listed in the catalogue unless the length of time in attendance is stated.

5. The increasing attention given to accuracy and completeness of financial accounts is to be commended. It is recommended that all schools have their accounts audited annually by a certified public accountant.

Appendix II

FIFTY-TWO DEPARTMENTS AND SCHOOLS OF THEOLOGY

AFRICAN METHODIST EPISCOPAL :

Allen, Campbell, Edward Waters, Kittrell, Lampton, Morris Brown, Paul Quinn, Payne, Shorter, Western U., Wilberforce.

AFRICAN METHODIST EPISCOPAL ZION :

Clinton, Livingstone, Lomax Hannon.

COLORED METHODIST EPISCOPAL :

Lane, Miles, Mississippi Industrial, Paine.

METHODIST EPISCOPAL :

Gammon.

BAPTIST :

Arkansas Baptist, Benedict, Bishop, Central Baptist, Central City, Central Texas, Conroe, East Texas, Friendship, Guadalupe, Houston, Jackson, Meridian Baptist, Morehouse, Morris, Northern Baptist, Roger Williams, Selma, Shaw, Simmons, Virginia, Virginia Union, Walker Baptist, Western.

CONGREGATIONALIST :

Talladega.

LUTHERAN :

Immanuel Lutheran.

PRESBYTERIAN :

Johnson C. Smith, Lincoln, Stillman.

PROTESTANT EPISCOPAL :

Bishop Payne.

ROMAN CATHOLIC :

St. Augustine's Mission House.

UNDENOMINATIONAL :

Howard, Tuskegee.

BAPTIST GROUPS

In 1916 sixty-five per cent. of all Negro church members were Baptists. They were divided among branches of the church as follows:

National Baptist Convention.....	2,938,579
Baptist Northern Convention.....	53,842
Colored Primitive Baptists.....	15,144
Colored Free Will Baptists.....	13,362
Regular Baptists	23

The Baptist Northern Convention, through the American Baptist Home Mission Society, has conducted work for Negroes since the close of the Civil War.

Six institutions supported by the American Baptist Home Mission Society offer opportunity for theological training. They are Benedict College, Bishop College, Jackson College, Morehouse College, Shaw University and Virginia Union University.

BENEDICT COLLEGE

Columbia, South Carolina.

Founded as Benedict Institute, 1870, by the American Baptist Home Mission Society. Incorporated as a college, 1894.

Students: In 1918-19, twenty-nine college and 183 secondary students. In October, 1923, there were eighty-five in the college, 250 in the secondary school, two hundred and seventy-eight in the lower grades. Courses in nurse training, business and night school enrolled about fifty. There are 1,200 alumni.

Faculty: Both white and colored members; A.M. degrees from the University of South Dakota, Colgate, Susquehanna and Benedict College; A.B. degrees from Rochester, Chicago, Dennison and the University of California. The dean of the college is a graduate of Rochester Theological Seminary.

Trustees: Self-perpetuating board of nine members, elected for a three-year term; the Secretary of Education and the Chairman of the Board of Managers of the Ameri-

can Baptist Home Mission Society, members *ex-officio*. The three colored members include a pastor, an official of the Baptist State Convention, and a professor. The two northern white members represent the A.B.H.M. Society and the Woman's A.B.H.M. Society. The four Southern white members are respectively a local Baptist pastor, the superintendent of the city of Columbia schools, and two representatives of the Baptist state board.

Plant: Five brick and four frame buildings, and a hospital of twenty beds.

The productive endowment is \$134,000.

Theological Department

Three courses advertised: (1) the B.D. degree, in three years, the A.B. degree or its equivalent being required for admission; (2) the B.Th. degree in four years, high-school graduation being required for admission; (3) a certificate course for pastors of inadequate early education—of which the general studies of the seventh and eighth grades form half and the study of the English Bible half. The courses were not taught in 1923-24 for want of qualified applicants.

The cost of a year's work for thirty-six weeks is approximately \$140.00.

Date of visit, November, 1923.

BISHOP COLLEGE

Marshall, Texas; population, 14,271.

Founded in 1881 by the American Baptist Home Mission Society.

In 1923-24, it advertised the conferring of the A.B., B.S., B.Th. and B.D. degrees.

School year, eight and a half months.

Students: Total enrollment, 391; college students, 163; secondary school, 193.

Faculty: Twenty-two teachers, about equally divided between the races. Bates, Washburn, Wooster, the University of Iowa, Linfield and Bishop represented among the baccalaureate degrees; Colby, University of Wisconsin and Roger Williams, among the master of arts degrees.

Trustees: Fifteen trustees, nine white, six colored. Five

are representatives of the A.B.H.M. Society. Seven are laymen.

Plant: Grounds valued at \$100,000; buildings, \$190,000.

Finances: Productive endowment, \$13,000.

Receipts (1922-23): (a) Income for educational purposes, \$46,147, from the following sources: A.B.H.M. Society, \$14,138; tuition and fees, \$12,862; General Education Board, \$10,000; Negro contributions, \$2,395; white contributions, \$859; miscellaneous receipts, \$5,358. (b) For permanent additions to property and equipment, \$5,891 from the A.B.H.M. Society. (c) Total non-educational receipts, \$35,014—\$28,980 from the boarding department.

Current educational expenditures, \$57,523; administration, \$7,305; instruction, \$26,661; maintenance, \$7,734; miscellaneous, \$15,823.

Cost of boarding department, \$33,384.

Expended for new buildings and additions, \$3,469.

Theological Department

Entrance Requirements: For the "Theological Preparatory Course," eighth grade; for the B.Th. Course, high-school graduation. Graduation requirements: For the "Theological Preparatory Course," 157 semester hours; for the B.Th. Course, 128 semester hours. In 1923-24, forty-six men were enrolled as theological students. Work lay chiefly in the other academic departments with selected theological subjects added. Three graduates in 1923. Educational classification of the men varies from eighth grade to senior college. Records of ministerial students are kept by the registrar of the institution, but entrance of applicant is determined by the theological department. More than half the men between eighth and twelfth grades. Their ages range from eighteen to forty-six years; the middle half are between twenty-six and thirty-eight. Ten are pastors of churches. Two have one church each, three have two, one has three, and four have four churches.

The *cost* of the year's work (for men) is approximately \$200; theological students may have a reduction of one dollar monthly if payment is made in advance.

Faculty: One full-time professor (A.B., A.M., Bucknell, a graduate of Newton Theological Institute, graduate stu-

dent, University of Chicago), who is dean of the department. He teaches eighteen hours a week. His wife teaches seven hours.

Alumni: The college department lists as alumni (since 1884) three ministers; the theological department (since 1900) lists twenty-nine, all but four of whom are in Texas; the high-school department lists one.

Date of visit, December, 1923.

JACKSON COLLEGE

Jackson, Mississippi.

Founded at Natchez, Miss., in 1877, as a seminary for the education of "preachers and teachers," by the American Baptist Home Mission Society. Moved to its present site in 1882.

Students: In 1922-23 there were 321 students, nine of college, 155 of high-school grade, twenty theological students. A conservatory of music and a school of stenography are advertised.

Faculty: Chiefly drawn from Baptist colleges, Morehouse being represented by five A.B. degrees.

Trustees: Eleven, four of whom are colored, including three clergymen; seven white, three representatives of the A.B.H.M. Society, a local pastor, a local banker, and the secretary of the Baptist state board. The executive committee is made up of three of the local members and the president of the college.

Plant: Three brick buildings for dormitory and classroom work, a shop, a laundry, a teachers' residence and the president's house. Total value estimated at \$185,000.

Finances: No endowment.

Income (1922-23): From the A.B.H.M. Society, \$9,538.92; from the W.A.B.H.M. Society, \$833.88; from the General Education Board, \$5,000, on condition that \$2,000 be raised by college; from the Baptist state board (white), \$600; from tuition and fees, \$6,660; from other sources, \$19,064.38; total, \$43,697.18.

Expense: Total, \$42,622.82, of which \$16,973.89 was spent for instruction.

Theological Department

Eleven students were enrolled for 1923-24, primarily in academic work, taking a few theological subjects. Range of school preparation is from fifth grade to first year college; the average is the eighth grade. The range of ages is from eighteen years to fifty; the average twenty-six. There are no fixed entrance requirements. Ninety semester hours required for graduation.

Under the direction of five of these students are thirteen churches, two each for the fifth, eighth and tenth grade men, three for the seventh, four for the college freshman.

The *cost* of board and lodging for the school year of eight and a half months is about \$115.

Faculty: There is one professor, a graduate of the theological department of the University of Chicago in 1896, who is also chaplain for the college.

Date of visit, December, 1923.

MOREHOUSE COLLEGE

Atlanta, Georgia, population 200,616.

Founded in 1867 as the Augusta Institute in Augusta; became the Atlanta Baptist Seminary in Atlanta in 1879. Came to its present location in 1890; chartered as Atlanta Baptist College in 1897; name changed to Morehouse College in 1913.

School year, nine months.

Students: School for men. Total enrollment, 1922-23, 512; college students, 178; secondary school, 311; divinity school, 23.

Faculty: The faculty (colored) has twenty-two members. Four of the staff have earned master of arts degrees and four others have had a year or more of graduate work in northern universities.

Trustees: Self-perpetuating board composed of seven ministers and three laymen. The six white trustees include representatives of the A.B.H.M. Society and the Southern Baptist Church. The four colored members include two officers of the Baptist state convention.

Finances: Total income, \$81,827.18; representing church contributions, \$3,001.80; tuition and fees, \$10,428.15; from

other sources, \$19,886.50 (A.B.H.M. Society, \$8,886.50; Slater Fund, \$1,000; General Education Board, \$10,000); endowment, \$6,270.24; board, etc., \$42,240.49.

Total expense, \$84,802.47, expended as follows: instruction, \$27,750.91; administration, \$4,709.99; promotion, \$3,507.56; maintenance (plant and equipment), \$7,001.92; library, \$500; student aid, \$4,798.50; other expenses, \$41,832.69.

Total liabilities are \$7,303.29.

The Divinity School

The Divinity School is a department of the college, advertising courses leading to the B.D. and B.Th. degrees, and diploma.

Students: In 1923-24, nineteen. There were no candidates for the B.D. (entrance requirement, college graduation); three for the B.Th. (entrance requirement high-school graduation); two for the diploma, educational preparation between tenth and twelfth grades. The remaining students are candidates for the certificate.

Cost: Tuition is free; cost of education to the student is about \$130.

Faculty: There are two full-time professors, one with A.B. and B.D. degrees from Virginia Union, and the other with the A.B. degree from Atlanta University.

Alumni: The Divinity School has had 186 graduates since 1884. Forty-five of them are not living; seventeen are in professions other than the ministry. Of the others, twenty-six of those whose addresses are known are pastors in Atlanta, forty-nine are pastors elsewhere in Georgia, seven are in South Carolina, four in Alabama, four in Michigan, three in New York, three in Ohio, three in Florida, two in Africa, two in New Jersey, and two in Massachusetts, while Illinois, Mississippi, Texas, Kansas, Missouri, Wisconsin, Louisiana and Panama have one each.

Date of visit, November, 1923.

SHAW UNIVERSITY

Raleigh, North Carolina; population, 24,418.

A theological class formed in 1865 developed into a school

called Raleigh Institute, out of which grew Shaw University, chartered in 1875.

School year, eight and a half months.

Students: Enrollment (1923-24), 442; academy, 201; college, 163.

Faculty: Both white and colored; academic teachers hold A.B. degrees, several the M.A. from northern universities, Wesleyan, Chicago, Harvard (two).

Trustees: Fourteen, including nine white members, two representatives of the A.B.H.M. Society, and two local men. Seven are laymen.

Plant: Nine brick buildings, valued, with grounds, at \$500,000.

Finances: Productive endowment, \$354,700.

Income: From A.B.H.M. Society, \$12,000; tuition and fees, \$8,775; boarding department, \$35,500; other sources, \$27,400; total, \$83,675.

Expense: Total, \$82,225, including \$32,750 for instruction.

All property and funds belong to the university.

Theological Department

Students: In 1923-24 thirty-five students took one or more theological subjects; in the college, two seniors, five juniors, one sophomore, five freshmen, seven specials; in the high school, two juniors, three seniors, one sophomore, five specials; four not registered elsewhere were admitted to theological classes.

Twenty-four students registered from North Carolina, six from South Carolina, two from Virginia, one each from Alabama, Arkansas and the British West Indies.

Academic Requirements: For the degree B.Th. high-school graduation for entrance, and completion of 129 semester hours for graduation; for special work not leading to graduation, permission of the president.

Cost: The cost (excluding tuition) is about \$185 for the school year.

There are three instructors; the dean (A.B. Bucknell) teaches fourteen hours a week and collects student aid funds from churches throughout the state, while the other two professors teach ten hours a week each.

A six-weeks' Bible Institute Training Course for Pastors

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is held during the winter. Twenty-seven pastors and one woman worker enrolled in 1923-24.

Date of visit, November, 1923.

VIRGINIA UNION UNIVERSITY

Richmond, Virginia; population, 171,667; 32 per cent. Negro.

In 1865 Richmond Theological School was opened under the auspices of the American Baptist Home Mission Society; a college department in 1897. In 1899 the institution was combined in Richmond, under its present name, with Wayland Seminary, formerly of Washington, D. C., with which the National Theological Institute (also of Washington) had already been merged. Night law school added in 1922-23.

School year, nine months.

Students: Total enrollment 1923-24, 677; regular college, 251; college extension, 125; secondary school, 189. Twenty-four states and one foreign country represented, in addition to 141 students from Virginia.

Faculty: Twenty-five members, seven with M.A. degrees from Howard University, University of Virginia, Harvard University, Colgate University, Virginia Union University, Syracuse University and the University of Chicago.

Trustees: Self-perpetuating board of eighteen members, half being clergymen; twelve white members include representatives of the A.B.H.M. Society. Of the six colored trustees, five are ministers.

Plant: Buildings, campus and equipment valued at \$500,000.

Finances: Total productive endowment, \$410,623; designated for general purposes, \$393,139; for student aid, \$17,484.

Income: Total, \$86,000; from colored church contributions, \$5,000; tuition and fees, \$15,400; boarding department, \$30,000; other non-educational receipts (athletic), \$5,000; appropriation A.B.H.M. Society, \$11,000; from endowment, \$20,000.

Expense: Total, \$86,000; including \$3,500 for instruction, \$5,000 for administration, \$1,000 for promotion, \$15,000 for maintenance (plant and equipment); \$200 for library, \$800 for student aid, \$29,000 for other expenses.

Theological Department

Entrance requirements: For the *B.D.* course, college graduation or ninety-six assigned units in the college; for the *B.Th.* course, high-school graduation.

Graduation requirements: For the *B.D.*, 102 semester hours; for the *B.Th.*, 136 semester hours.

In 1922-23 two Bachelor of Divinity and ten Bachelor of Theology degrees were conferred, and one theological diploma.

A ministers' course of two years (no academic entrance requirements), chiefly in the interpretation of the English Bible, is advertised.

The cost per annum to the student is about \$175.

Students: In 1923-24, total enrollment of sixteen; seven with the *A.B.* from Virginia Union University are working for the *B.D.*, chiefly in the combination course that permits graduation from college and seminary in six years; six are high-school graduates working for the *B.Th.*, one of whom has had two years of college work. Two are specials, one technically enrolled in the junior college, the other working on the first year *B.Th.* course, with part of a unit in high-school English in his schedule.

In 1922-23, the homes of students were registered as follows: Virginia 9 (local 3), New Jersey, North Carolina and South Carolina 2 each, Kansas, New York and British West Indies each 1.

Faculty: Two full-time and four part-time professors: two from Newton Theological Seminary, two from the Northern Baptist Theological Seminary, two from the Virginia Union University Theological Department.

Date of visit, October, 1923.

SCHOOLS CONTROLLED BY STATE ASSOCIATIONS.

The American Baptist Home Mission Society also makes contributions to other Negro schools and colleges, of which four, maintained chiefly by State Associations, have theological departments. They are Arkansas Baptist College, Roger Williams University, Selma University and Simmons University.

The National Baptist Convention had 174,157 members in the state in 1916.

ARKANSAS BAPTIST COLLEGE

Little Rock, Arkansas; population, 70,916.

Founded in 1884 by the Negro Baptist Convention of Arkansas, in coöperation with a missionary of the A.B.H.M. Society, and began as a ministers' institute. In 1885 it was incorporated under its present name, with emphasis on normal and theological training.

School year, nine months.

Students: Total enrollment, in 1922-23, 413; college, 27; secondary school, 226; elementary, 118; night school, 29; theological (including ten duplicates), 23.

Faculty: The president received the A.B. and the dean the B.Th. degree at Roger Williams University. Arkansas Baptist College is represented by six A.B. degrees, Bishop by one, Philander Smith by one.

Trustees: Board of seventeen (colored) members, elected by the State Convention, includes thirteen ministers. The four laymen are a doctor, an undertaker, an editor and a business man.

Plant: Valued at \$150,000. Four brick and two frame buildings.

Finances: No endowment.

Income (1922-23): Total receipts, \$35,000; including \$5,000 from the General Education Board, \$10,000 from the state convention (colored), \$15,000 student fees, including board, \$2,000 from student rallies, other sources,¹ 3,000.

Expense: Total, \$35,000, of which \$16,000 was paid for instruction, \$2,182 for administration, \$10,961 for promotion, \$5,026 for maintenance (plant and equipment), \$707 for student aid, \$121 for other expenses.

Bible is advertised as taught five times a week through the first three years and three times in the senior year of high school. The dean of the college (B.Th., Roger Williams) teaches the high-school Bible.

Theological Department

Academic requirements: Completion of the seventh or eighth grade is prescribed for entrance; completion of one hundred and twenty semester hours for the B.Th. degree.

¹ American Baptist Home Missionary Society, \$800; Woman's American Baptist Home Mission Society, \$400.

Students: The fifteen theological students are regularly enrolled in the literary department, taking one or more theological subjects. Their classification ranges from the seventh grade through the junior college year, more than half being between the eighth and twelfth grades (inclusive). Ages vary from twenty-three to forty-six, more than half between twenty-eight and thirty-six years. Five are married. Three are pastors of churches.

The cost of a year's work (tuition free) is about \$155.

Faculty: The one part-time professor (B.D., Virginia Union University) teaches also a high-school class.

Alumni: Since 1899 the alumni of the college include ten ministers; alumni of the high-school department, six (since 1890).

Date of visit, January, 1924.

ROGER WILLIAMS UNIVERSITY

Nashville, Tennessee; population, 118,342; 30 per cent. Negro. Tennessee has 2,337,885 people, of whom 74 per cent. are rural and 19 per cent. Negro. Of the 451,758 Negroes, 22 per cent. are illiterate. The state had 108,650 members of the National Baptist Convention in 1916.

Founded in 1866 as Nashville Normal and Theological Institute under the auspices of the American Baptist Home Mission Society; chartered in 1883 under the present name. In 1905 operation was suspended following destruction of the main building by fire and the A.B.H.M. Society withdrew from the work, which was reopened by the State Association of Negro Baptists.

School year, eight months.

Program (1922-23): Chiefly for high-school, normal and college training.

Students (1922-23): College, 28; high-school, 89; normal, 7; grammar grades (seventh and eighth), 23; theological department, 12.

Faculty: Four teachers in the college of liberal arts only. The president is a graduate and former professor of Fisk University.

Trustees: Board of fifteen members, all Baptists; three white, include a local lawyer and the head of the Department of Education of Peabody College. Five are laymen.

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Plant: There are two brick dormitories containing some classrooms, a building for school work, a model training school, and the president's house. Total value, \$170,000.

Finances: Endowment, \$38,798.

Income: Total, \$37,699; amount classified as educational, \$15,083, of which \$1,552 was derived from endowment, \$147 from student aid, \$5,234 from students, \$5,000 from the General Education Board (New York), \$950 from state associations, \$2,200 from churches and individuals.

Expense: Total, \$37,645; educational expenses only, \$21,106, of which \$13,495 was spent for instruction.

Theological Department

Academic requirements: For entrance, completion of the seventh or eighth grade; for graduation, completion of sixty semester hours' work. Two theological subjects offered in 1923-24—English Bible and New Testament Greek.

Students: In 1923-24, there were thirteen theological students, all taking full literary work, with one or more extra theological classes. Ages from twenty-one to forty-five; more than half between the ages of twenty-four and thirty-one. Two of senior college rank, three high-school seniors, seven eighth-grade, and one a seventh-grade man. Two were pastors.

The cost to the student: Expense for school year about \$135.

Alumni: The Alumni list contains the names of twenty-one college, three high-school and thirteen theological graduates who are ministers.

Date of visit, January, 1924.

SELMA UNIVERSITY

Selma, Alabama; population, 15,589. Alabama, 2,348,174 population; 38 per cent. Negro and 88 per cent. rural. Negroes, 31 per cent. illiterate.

Established in 1878 by the Alabama Baptist State Convention as a theological school.

Educational program: A four-year college course, a normal-school course based on high-school graduation, a high-school, an elementary, a pastors' short-term course and a

theological course with degrees of B.D. and B.Th., are advertised.

School year, eight months.

Students: Total enrollment, 610.

Faculty: Thirty-three teachers, of whom ten are graduates of Selma, four having studied elsewhere also; two are from Tuskegee, three from Morehouse, and one from each of the following institutions: Talladega, Brown, Union, Atlanta, Oberlin, Leland, Howard and Florida A. and M. College.

Trustees: Board of fifteen members (eleven ministers) exercises full control, but eighty-five others function intermittently.

Plant: In the treasurer's report (1921-22) two dormitories, buildings for the academic, the industrial and elementary departments, and two faculty residences are reported, with a value of \$130,564, and furnishings and equipment estimated at \$3,900.

Finances: No endowment.

Income: Current income reported as \$93,372, but apparently includes a \$15,000 gift for a building. From organizations (A.B.H.M. Society, Slater, Rosenwald, General Education Board), the school received \$9,100; from Negro churches and individuals, \$19,668; from tuition and fees, \$4,018.

Expense: Current expense, with deduction of \$65,841 additions to property, \$40,704, of which \$14,858 was spent for salaries.

Theological Department

Academic requirements: Theological course leading to the B.D. and the B.Th. requires high-school graduation for entrance.

Students: Enrollment, fifty-one; ages range from sixty-six to nineteen, academic classification from sophomore college to third grade. One man is of college grade, twenty are of high-school rank, and thirty are in the grammar grades. The median age of the high-school men is twenty-five and the median grade of classification second-year high-school. The high-school men enrolled in theological department take full high-school work with an additional subject (or two subjects) in theology. Median age of men in the grammar grades is thirty-four and their median grade of classifica-

tion between the sixth and seventh grade. Of the fifty-one men enrolled, twenty-four are now pastors, the median grade for this group, thirty-five; the median grade of classification between the eighth and the ninth grade. The average number of churches pastored by the twenty-four men is two.

Cost to the student: Cost for board and other expenses about \$100; tuition is free.

Faculty: Two full-time professors; the dean has the A.B. and D.D. (Leland University) degrees, the other professor the A.B. (Bishop) and B.D. (Virginia Union University). There is a woman instructor in academic branches (English and Arithmetic) for the lower grade theological students.

Finances: There is no separation in accounting for the department of theology.

Date of visit, December, 1923.

SIMMONS UNIVERSITY

Louisville, Kentucky; population, 234,891; 17 per cent. Negro. Population of Kentucky, 2,416,630; 74 per cent. rural, 10 per cent. Negro; of the 235,938 Negroes, 21 per cent. are illiterate.

Founded in 1879 as Kentucky Normal and Theological Institute by the General Association of Colored Baptists of Kentucky; named State University in 1884, and renamed Simmons University in 1918.

Educational program: Courses leading to the A.B., LL.B., B.Th., and B.D. degrees are advertised.

School year, nine months.

Students: Total enrollment (1922-23), 526; college, 93; high school, 213; commercial department, 23; grammar grades, 52; theological department, 70; law department, 3.

Trustees: Board of twelve (colored) regular members, includes eleven ministers; advisory board of thirteen white Kentuckians (eight clergymen), includes the president and treasurer of the Southern Baptist Convention and several other representatives of Southern Baptist churches.

Plant: Land valued at \$40,000; buildings at \$89,965.

Finances: No endowment.

Income: Total (1922-23), \$51,086; including tuition and fees, \$8,814; contributions from Negro churches, \$9,093; from white churches, \$2,374; from the A.B.H.M. Society,

\$1,225; from the General Education Board, \$5,625; from other sources, \$23,131 (receipts from board and room rent, \$12,933, included).

Expense: Total \$51,086, of which \$12,255 were paid in salaries, \$8,689 in other educational expenses. Of the remainder \$4,005 were additions to property, \$12,355 the cost of boarding department.

Theological Department

Academic requirements: No fixed entrance requirements. Students registered in the department may also carry a full literary schedule. A degree (B.Th. or B.D.) is conferred upon those who, having accumulated eighty-six semester hours in theology, have also enough literary credits to entitle them to graduation from the high school. At the time of graduation from the "English Theological Course," for which a diploma but not a degree is given, a student must have completed the eighth grade and must have in addition sixty-four semester hours as prescribed for that course.

Students: Twenty-two are pastors, twelve of the charges representing circuits of three or more churches. Ages vary from seventeen to forty-eight, more than half are between twenty-four and thirty-four. In 1923-24, nine were students of college rank, twenty-nine of high school and twenty of elementary grade; range of classification is from the fourth grade to senior year in college, more than half being between the sixth and eleventh grades.

For the *B.D.*, one man, a college freshman, is enrolled; for the *B.Th.*, there are twelve men; as "first year theological," fifteen. Thirty unclassified men are taking certain theological courses. In the *B.Th.* group, the third-year student is twelfth grade, the seven second-year men range from eleventh grade to college senior, and the four first-year men are tenth grade.

INDEPENDENT NEGRO BAPTIST SCHOOLS.

The following fourteen schools offering some theological work are Independent Negro Baptist schools: Central Baptist Theological Seminary, Central City College, Central Texas College, Conroe College, East Texas Normal and Industrial Academy, Friendship Baptist College, Guadalupe College,

Houston College, Meridian Baptist Seminary, Morris College, Northern Baptist University, Virginia Theological Seminary and College, Walker Baptist Institute, and Western College.

CENTRAL BAPTIST THEOLOGICAL SEMINARY

(Kansas Industrial and Educational Institute)

Topeka, Kansas; population, 50,022; 9 per cent. Negro. State population, 1,769,257, 65 per cent. rural, 3 per cent. Negro (57,925). Negroes 9 per cent. illiterate.

A kindergarten with sewing classes and reading room in a one-room house, established in 1895, was recognized by the Legislature in 1899 by an appropriation of \$1,500 for maintenance. The school has had mainly state support since 1903, and has been a "regular state school" since 1919.

School year, nine months.

Program: Vocational work in agriculture, mechanic arts, home economics, commercial work and nurse training on a secondary school level, high-school and college courses, and a department of theology.

Trustees: Under control of State Board of Administration (six members), the Governor, chairman, *ex-officio*. Five additional members constitute an advisory board.

Finances:

Income: State appropriations for current purposes (1922), \$48,500; from student collections (chiefly non-educational), \$29,825.

Expense: Expense for salaries during same year, \$24,995; for maintenance, \$20,000; other expenses, \$3,500; total, \$48,495.

Appropriations for permanent equipment during the period, \$15,000.

Theological Department

This school was established in 1921-22 by representatives of the Kansas Baptist State Convention (colored) with the coöperation of leading white and other colored Baptists of the state.

Trustees: Board of Trustees of ten members, including the president and secretary of the state convention, and the

president of the women's state convention. All but one (woman) are ministers.

Development of program: The degree of affiliation between the two schools is not yet precisely determined. The trustees of the seminary own a dwelling house, which houses the theological professor, two students, and the theological classroom. This house is heated and lighted by the central heating plant of the school. The salary of the one professor is paid in equal parts by the state (in return for services as chaplain), by the white and by the colored Baptist state conventions.

This professor (Oberlin, 1882) gives part of his time to field work in the interest of the theological school.

The chief accomplishment of the theological school is the ten-day *Summer Institute for Ministers and Christian Workers*. The "regular" work of the school has not attracted the number and grade of students to put the schedule into effect as planned. Six students are giving part of their time to church history, homiletics, systematic theology and Bible.

Expenses for the year are about \$130 (tuition free to residents of the state).

Date of visit, January, 1924.

CENTRAL CITY COLLEGE

Macon, Georgia; population, 52,995; 44 per cent. Negro.

Founded in 1899 by the Missionary Baptist Convention of Georgia.

Students: Total enrollment, 252; college, 3; high school, 159; grammar grade, 90; "theological," 10. Majority "day students."

Faculty: Eight full-time and two part-time teachers.

Trustees: Board of twenty-five members elected annually by the state convention.

Plant: Campus of 235 acres; two buildings, one a new three-story brick building (cost \$10,000) used as recitation building and girls' dormitory (thirty girls); the other, a two-story frame building used as a boys' dormitory (twenty boys).

Finances: Receipts (1922-23) from all sources, \$4,424; expenditures, \$4,321.

Theological Department

The department endeavors to help all who seek admission.

No fixed graduation requirements; a man may be awarded a diploma, without a degree, if his work, in the judgment of the president, warrants graduation.

Ten men taking the course this year have had very meager preparation, averaging seventh grade. Instruction is given by the president, who is a graduate of Morehouse College and of the old Chicago University. Class discussions are based on Strong's *Systematic Theology*, Broadus' *Preparation and Delivery of Sermons*, Patterson's *Making of the Sermon*, and the Bible.

Date of visit, November, 1923.

CENTRAL TEXAS COLLEGE

Waco, Texas; population, 38,500; 20 per cent. Negro. State population, 4,663,228; 68 per cent. rural, 16 per cent. Negro. Of the 741,694 Negroes, 18 per cent. are illiterate.

Founded in 1901 by the General Baptist Convention.

Elementary, secondary, theological and Bible-training courses advertised.

School year, nine months.

Students: Total enrollment, 210; 57 boarding pupils.

Trustees: Board of thirteen members, with four others advisory, includes eight ministers.

Plant: Three frame buildings, two brick; total value of plant, \$75,000.

Finances: No endowment.

Income: Total income (1922-23), \$6,731; of which all but \$2,359 came from tuition and board.

Expense: Total expense, \$5,756, of which \$3,372 was spent for salaries.

Theological Department

No fixed entrance or graduation requirements from the "Bible Course." The entrance requirement of the English Course in Theology is a high-school or normal course; graduates receive the B.Th. degree.

The president (theological training at Talladega College)

is the only teacher; conducts one class in theology daily and a Bible class.

Students: Enrollment twenty-seven, ten of whom are pastors. Six are classified as seniors, one as a junior, others unclassified. Ages range from eighteen to forty-two. Educational preparation ranges from sixth grade through high-school graduation, the average preparation being that of the eighth grade. Tuition is free; *cost to student* about \$125 a year.

Date of visit, December, 1923.

CONROE COLLEGE

Conroe, Texas; population, 1,858.

Founded in 1903; supported by the Central Association and the Baptist State Convention of Texas.

Educational Program: Elementary, secondary and collegiate courses and conferring of the A.B., B.S. and D.D. degrees advertised.

School year, nine months.

Students: Enrollment about 200.

Faculty: President has the A.B. degree from Guadalupe College.

Trustees: Board of seven members, five colored, two white, includes three ministers.

Plant: Building and grounds valued at \$35,000.

Finances: No endowment.

Income: Total \$6,545; from churches, \$2,435; from students, \$4,109 (including board).

Expense: Total, \$6,545, of which \$2,545 was spent for instruction, \$4,000 for board.

Theological Department

Enrollment seventeen, seven of the students being pastors. Ages vary from eighteen to forty-eight, half being between eighteen and thirty-two. Literary classification: seventh grade, four; first-year high-school, seven; second-year high-school, one; third-year high-school, one; fourth-year high-school, one; second-year college, one; fourth-year college, two.

No fixed entrance requirements. President devotes part

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time to classes in Bible, church history and systematic theology. An assistant teaches a class in Baptist doctrine.

Cost to student, about \$130 a year.

Date of visit, December, 1923.

EAST TEXAS NORMAL AND INDUSTRIAL ACADEMY

Tyler, Texas; population, 12,085.

Founded in 1905 by the East Texas Baptist Association (which has 110 churches and 15,000 members). Elementary and high-school work.

School year, eight months.

Students: High school, 120; first eight grades, 71.

Faculty: The president is a graduate of Bishop College.

Trustees: Board of sixteen, all colored Baptists, includes nine ministers, four farmers, two insurance men, one public school teacher.

Finances: No endowment. Income (1922-23), \$10,000.

Theological Department

Students: Thirteen theological students, two taking full academic work in addition to theological course, two theological work only, and the rest taking one or two subjects in both departments. Four in sophomore and junior years of high school, the others in the grammar grades. Most of the men have been preachers.

The cost to the student is about \$100 a year.

Course of study: There are no fixed entrance requirements; theological classes are conducted to assist any man who wishes to prepare for the ministry. Those who want further training after taking a few theological subjects here go to larger institutions.

A four-year course is outlined, practical and systematic theology receiving the chief emphasis; but Hebrew (one year) and Greek (three years) are also included. In the study of the Bible, there is a course in Introduction, two in Old and New Testament history, a course in the Life of Christ and some studies in the life of Paul.

One professor (Guadalupe College) also teaches part-time in the high school.

Date of visit, December, 1923.

FRIENDSHIP NORMAL AND INDUSTRIAL COLLEGE

Rock Hill, South Carolina.

Founded in 1891 as an Institute; chartered as a college in 1906; supported by the Sandy River Baptist Associations, Upper and Lower Divisions, composed of the colored Baptists of York and Chester counties, South Carolina.

Educational Program: College course is advertised, but no college work was in progress on date of visit.

School year, eight months.

Students: Total enrollment, 1923-24, 177; elementary, 181; high school, 87; college, 9.

Trustees: Board of eighteen colored members, with nine local elected by the associations, contains nine ministers, six deacons.

Plant: Property is valued at \$50,000.

Finances: No endowment.

Income: Total (1922-23), \$7,441; from tuition and fees, \$3,663; church contributions, \$2,026; other sources, \$1,751.

Expense: Total, \$6,727, of which \$2,500 was spent for instruction.

Theological Department

Academic requirements: A three-year course leading to the B.Th. degree is advertised, for entrance to which high-school graduation "or the equivalent" is required. At present there is one class a day for all theological students. The work of this class is based on Barrow's *Companion to the Bible*. The aim of the course is to acquaint the students with Old Testament history, English Bible, church history and Christian ethics. Prospective ministers who take more than this one subject are enrolled in the grammar-grade or high-school departments.

Students: The "ministers' class" had thirty-one members.

Date of visit, October, 1923.

GUADALUPE COLLEGE

Seguin, Texas; population, 3,631.

Founded in 1884 by the Guadalupe Baptist Association; chiefly supported by associations and the state conventions.

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School year, eight months.

Faculty: Twelve teachers, with baccalaureate degrees representing various Southern colleges.

Trustees: Twelve members of the regular board, all (colored) ministers, with an advisory (white) board of three.

Theological Department

Academic requirements: No entrance requirements. Those who complete the three-year course (high-school graduation or the equivalent is prerequisite for entrance) receive the B.Th. degree. Courses in Bible, homiletics, music, theology, church history, evangelism, psychology, ethics and missions are advertised; but apparently in 1923-24 only systematic theology and church history were taught.

Students: Enrollment 18, all from Texas. Ages range from nineteen to forty-five, the average twenty-nine. Eight are in the grammar school, nine in high school, one in college. Four are pastors.

Faculty: There is one part-time professor.

HOUSTON COLLEGE

Houston, Texas; population, 104,268; 25 per cent. Negro.

Founded in 1885 by the Baptist Missionary and Educational Association of Texas.

Educational program: High-school with elementary (fifth to eighth) grades.

School year, seven and a half months.

Students: Total enrollment, 105.

Faculty: The president was trained at Roger Williams University. Baccalaureate degrees of other teachers are from Texas colleges.

Trustees: Board of ten (colored) members, elected by the association, all ministers with one exception.

Theological Department

A department on high-school level is advertised. The work, in practice, is special work for ministers who come in for more training. None was being offered at the date of

visit. In 1921-22, fourteen students were enrolled, seven local.

Tuition for ministerial students outside the school is two dollars a month; board in the school is ten dollars monthly, with one dollar monthly tuition.

Date of visit, December 17, 1924.

MERIDIAN BAPTIST SEMINARY

Meridian, Mississippi; population, 23,399.

Founded in 1897 at Macon; subsequently moved to Meridian, where it is supported by five consolidated Baptist associations.

School year, eight months.

Students: Total enrollment, 476; secondary, 101; elementary, 375; theological, 22.

Faculty: Five teachers; principal obtained his B.S. at Jackson College.

Trustees: Board of twelve members, all (colored Baptist) ministers.

Plant: One brick and one frame building, and campus of one city block, valued at \$45,000.

Finances: No endowment.

Income: Total (1922-23), \$2,329; from tuition and fees, \$875; from churches, \$1,454.

Expense: Total, \$2,900, of which \$2,520 was spent for salaries, \$380 for other items. A deficit of \$571 was met by the churches.

Theological Department

Established in 1922-23; designed to help all who come, chiefly pastors. No formal entrance requirements; course of study not yet outlined; no graduates in 1924.

Students: Enrollment of ten, seven local; average age estimated at thirty-three; five pastors. All studying about the same subjects; Bible, Christian doctrine, New Testament, history, homiletics and messianic prophecies, each taught five periods weekly this year.

Cost to student: Tuition free; other costs about \$96 a year.

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There is one part-time professor, trained at Talladega Theological Seminary.

Date of visit, April, 1924.

MORRIS COLLEGE

Sumter, South Carolina; population, 9,508.

Founded in 1905 by a state association.

Educational program: College, secondary, "normal" and theological courses and the A.B., B.S., and B.Th. degrees are advertised. The state teacher's certificate is given to graduates.

School year of thirty-six weeks is advertised.

Students: College, 34; secondary, 132; "normal," 92.

Faculty: The president is a graduate of Morris Brown and has been in office twelve years. A.B. is the typical faculty degree.

Trustees: The board is elected by the Colored State Baptist Convention, which controls the institution.

Plant: Seven buildings.

Finances: No endowment; current budget, \$20,000.

Theological Department

Academic requirements: Men from all departments of the school (grammar grades, high school, college) are admitted to this department to take such work in theology as their schedules will allow. The *requirement for graduation* is ninety semester hours.

Work had not begun in this department at the time of the visit, November 7, 1923.

Faculty: Both professors are pastors, one in Sumter, one in Darlington. The dean received his A.B. and B.D. from Morris Brown; the other instructor an A.B. from Morehouse and B.D. from Rochester Theological Seminary, and is scheduled to teach church history, life of Christ, and one Bible class; the dean teaches all other theological courses, three academy Greek classes and three Bible classes, a total of thirty-three hours a week.

Students: The thirty-three "ministerial" students (1922-23) studying one or more theological subjects were enrolled as follows: college junior, one; sophomores, six; freshmen,

three; high-school seniors, eight; juniors, nine; sophomore, one; freshman, one; fourth-year students in the normal course, two; in the sixth and seventh grade, one each. All are South Carolinians, five are local.

Cost to the student: The cost to the student is less than \$125 a year.

Alumni: The alumni lists contain the addresses of pastors as follows: Six high-school, two normal course, one college, and three theological graduates. Four theological graduates of 1919 and 1920 are listed as teachers. All except two are in the state, and three are local.

Date of visit, November, 1923.

NORTHERN BAPTIST UNIVERSITY

Rahway, New Jersey (twenty-two miles from New York City); population, 11,042.

Founded in 1913; has functioned intermittently since that time. "Fostered by the New England Baptist Missionary Convention."

Educational Program: A high-school course and a ministerial course are advertised.

Faculty: The principal was formerly a Baptist pastor (A.B., S.T.B. Lincoln); other members of the faculty are the matron, a teacher of theology and one of music. The president (non-resident) is pastor of a New York City church and serves without compensation.

Theological Department

The course is constructed to meet the needs of ministers whose preparatory training is limited. School is held only on Tuesdays and Thursdays. There are thirty students. One student is a local pastor, others have churches in neighboring towns.

There are two part-time professors.

Date of visit, January, 1924.

VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE

Lynchburg, Virginia; population, 30,070.

The Virginia Baptist State Convention established the

Lynchburg Baptist Seminary in 1887; present name adopted in 1900.

Educational program: College, normal, high-school, seventh and eighth grades, and theological courses advertised.

School year, nine months.

Students: Total enrollment (1923-24), 470; college, 52; normal school, 40; high school, 315; seventh and eighth grades, 48; theological seminary, 15.

Faculty: Thirty-one teachers (all colored); A.M. degrees represented are from Lincoln, Teachers' College of Columbia University, the University of Pittsburgh, Clark, Chicago and Harvard universities.

Trustees: Board of fifty-seven (colored) members, all Baptists, includes twelve laymen. The Pennsylvania, New York, New Jersey and New England conventions of Negro Baptists are represented, as well as the Virginia Baptist State Convention and other affiliated conventions in Virginia. Members of the board are elected by the Virginia Baptist State Convention, being nominated by the trustees themselves.

Plant: Valued (1922-23) at \$350,000—with campus and equipment.

Finances: Endowment, \$58,000; of which \$15,000 is productive, \$43,000 designated (part to be transferred to productive funds as of July 1, 1924). Liabilities, \$55,000.

Income: Current, \$115,616; from productive funds, \$3,000; tuition and fees, \$16,071; church donations, \$25,676; boarding department, \$26,691; other non-educational income, \$44,177.

Expense: Total, \$94,224, representing \$23,830 in salaries, \$7,256 in sundries; board and supplies, \$21,033; additions to property, \$16,920; paid on mortgage, \$25,185.

SCHOOL OF THEOLOGY

Academic requirements: In 1923-24 the *B.Th.* degree was conferred when a minimum of one year's work is completed, following a four-year high-school course, if theological subjects were also taken along with the high-school subjects. The *B.D.* degree is awarded when at least one year's residence in the seminary followed the required work in college, if theological subjects were taken along with the college subjects.

Beginning with the academic year 1924-25, three years' work, after completion of an approved high-school course, will be required, of all matriculants for the *B.Th.* degree. A combination college and theological course is offered requiring six years' work, for which the degrees B.A. and B.D. are granted upon completion.

Students: Enrollment, 1923-24, 15; seniors, 8; middlers, 4; juniors, 3. The home states: Virginia and Pennsylvania, four each; West Virginia, New Jersey, Louisiana, Connecticut, Massachusetts, Canada and Tennessee, one each. All students were high-school graduates. Eleven are serving as pastors.

Faculty: Two full-time and two part-time professors; their four B.D. degrees represent Union Theological Seminary, New York, the Divinity School of the University of Chicago, Virginia Union University, and Virginia Theological Seminary and College.

WALKER BAPTIST INSTITUTE

Augusta, Georgia; population, 52,548; 43 per cent. Negro. Georgia population, 2,895,832; 75 per cent. rural, 42 per cent. (1,206,365) Negro. Negro illiteracy reaches 29 per cent. Georgia had 400,214 Negro Baptists in 1916.

Founded in 1888 at Waynesboro; removed to Augusta in 1892; supported by the Walker Baptist Association.

School year, eight months.

Faculty: The principal is a graduate of Morehouse College.

Trustees: Board of twenty-five members, all but two of whom are ministers.

Plant: A four-story brick building used as a girls' dormitory, with dining-room and some classrooms; a two-story frame building costing \$5,000, used as boys' dormitory and recitation building; a kindergarten building and a three-room unit of classrooms.

Finances: No endowment.

Theological Department

Any man who is a candidate for the ministry may enter. The theological work cannot be considered as constituting

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a course of study. Work advertised is for pastors (two courses) and for certificates. No outline of work, nor requirements for entrance and graduation, stated.

Students: In 1922-23 there were eleven students taking some theological work; all were from Georgia, four local, two pastors. In 1923-24 there were seventeen. They are enrolled in academic classes taking an additional subject in theology; in the high school, five; in the seventh and eighth grades, three each; in the fifth and sixth, one each, and four in the fourth.

Cost to the student: Expense for the year is about \$115.

Alumni: List of high-school alumni names nine pastors, five of whom are local.

Date of visit, November, 1923.

WESTERN COLLEGE

Kansas City, Missouri; population, 324,410; 10 per cent. Negro. Population of Missouri (border state), 3,404,055; 53 per cent. rural, 5 per cent. Negro. Negroes, 178,241, are 12 per cent. illiterate.

Established in 1890 at Independence; moved to Macon (Mo.) in 1892, and in 1921 to Kansas City.

School year, eight months.

Students: In 1922-23 the enrollment was: College, 3; high-school, 31; grammar grades (five to eight), 35.

Faculty: Faculty members represent training given at Harvard University, the University of Kansas, Lincoln University, Pennsylvania, Spelman, Western Baptist, Alabama A. & M. College, and Atlanta University, one each. Two studied at Lincoln University, Missouri.

Trustees: Board of three (colored) members elected biennially by the Missouri State Colored Baptist Convention, includes two ministers and one layman. There is also a local board of managers (including four persons in addition to the trustees) which meets monthly.

Plant: Valued at \$150,000.

Income: Total, \$30,000, of which \$1,600 was derived from tuition and fees, \$3,200 from the boarding department, \$100 from other sources.

Expense: Total, \$25,100, of which \$10,000 was spent for instruction.

Theological Department

B.D. Course: High-school graduation for entrance and completion of ninety-four semester hours' work. *English Theological Course:* Grammar-school graduation and completion of ninety hours' work.

The program for the English theological course is as follows: Twenty semester hours of English, three of moral science and ten of history are advertised. Twelve hours of English Bible are substituted for the departments of Old and New Testament. Homiletics has five additional hours and there is no work in Greek, psychology and philosophy of religion or history of Baptists. Other work is the same as that advertised for the *B.D.* degree.

Students: Enrollment of thirteen students, all Baptists, includes six pastors. Ten take from one to three courses in theology; ages range from twenty-five to forty-three, median thirty; their educational preparation from seventh grade to college sophomore, the median ninth grade. One is taking the *B.D.* course, eight are taking the English course, one is unclassified. There are also three (aged twenty-four, thirty-three and thirty-four respectively) who are in the second-year high-school enrolled in the English diploma course, at present taking all literary subjects.

Cost to the student: Expenses for the year, excluding tuition, are about \$125.

Faculty: There are two part-time theological professors (A.B. Lincoln, B.D. Oberlin, and A.B. Virginia Union University), one of whom also teaches in the high-school department.

Date of visit, January, 1924.

CONGREGATIONALISTS

The Congregational Church (1922) had 838,271 members, including 13,209 colored members.²

Its work for Negroes through the American Missionary Association dates from 1846. In 1922-23 the current budget for this work (excluding tuition) was about \$600,000. Twenty-one secondary schools and four colleges³

² Negro Year Book (1922-23), p. 203.

³ Tillotson College, Austin, Texas; Straight College, New Orleans, Louisiana; Tougaloo College, Tougaloo, Mississippi; Talladega College, Talladega, Alabama.

were maintained. Talladega College has the only department of theology.

TALLADEGA COLLEGE

Talladega, Alabama; population, 6,546. The county has from 37½ to 50 per cent. Negroes, in a state chiefly rural. The Negro population of state, 900,652, is decreasing; in 1900, it was 45 per cent. of the total; in 1910, 43 per cent.; in 1920, 38 per cent.

Degrees: The A.B. and Mus.B. are conferred.

School year, eight and a half months.

Faculty: About equally divided between white and colored. The president, a Congregational minister educated at Oberlin (A.B.), Yale (A.M.) and Hartford (B.D.). The dean is from Atlanta University and Harvard (A.B.). Three other members of the faculty have the A.M. degree and the others have A.B. degrees.

Trustees: Board of eleven trustees, nine white and two colored; five representatives of the A.M.A. (four ministers); two northern laymen, two college alumni (laymen), one of whom is a local (white) banker, the other the president of the college. Executive committee consists of the secretary, who administers school work for the A.M.A., and two northern laymen, one of whom is a lawyer and alumnus who is also on the investment committee with a northern layman member of the executive committee of the A.M.A., who is chairman.

Plant: The plant is valued at \$556,355; other property resources amount to \$10,300.

Finances: Productive endowment is \$245,999; of this amount \$171,719 is undesignated. Designated endowment \$74,280, of which \$27,704 is used for scholarships. The total assets are \$812,636. The budget of 1923-24, exclusive of the dining-hall, is \$91,000.

Theological Department

Students: Two-thirds of the twenty-five students of 1922-23 were from Alabama (four local). The enrollment for 1923-24 was twenty-one.

The median age for candidates for the B.D. is twenty-

four, with a range of eighteen to thirty-three; of the diploma candidates twenty-eight, with a range of twenty-three to forty-two. Their church membership is: Congregational, 9; Baptist, 4; Methodist Episcopal, 5; African Methodist Episcopal, 1; African Methodist Episcopal Zion, 1; Presbyterian, 1.

Cost: Tuition is free. Other expenses amount to about \$175.00. \$13,500 is set aside in theological scholarships.

Faculty: The dean of the department teaches homiletics and church history on full time. His undergraduate work was taken in Edinburg, his theological training in Yorkshire Theological College, A.M. from Olivet College (Michigan), Ph.D. from Wheaton College (Illinois). The professor of biblical literature (A.M., Chicago; B.D., Yale) teaches English half the time in the college. The professor of theology (B.D., Oberlin) teaches full time.

Entrance requirements: For the B.D. course, one or two years of college work. For the diploma course, one or two years of high-school work.

Graduation requirements: The degree of Bachelor of Divinity is given to all who complete the course (three years) satisfactorily and present an acceptable thesis upon some approved subject. The diploma is given to those who complete satisfactorily three years of the more elementary branches of the B.D. course.

Both the College and the Department of Theology list courses in sociology, music, education, church history, psychology, missions, religious education and philosophy which may count for either the A.B. or the B.D. There is a college library (with a full-time librarian) and a college chapel, both of which theological students share.

Plant: The Theological Department has a modern building used for recitation and dormitory purposes.

Alumni: The alumni of this seminary include forty-five pastors, twenty-seven of Congregational churches, two Y.M.C.A. secretaries, two district superintendents of church work, one college president, one office executive, four in school work, one missionary in Africa.

LUTHERAN

The Evangelical Lutheran Synodical Conference of North America has maintained work among colored people for forty-five years. The Negro Mission constitutes a synodical conference and reported 1,979 church members, thirty-six ministers and \$32,250 raised for all purposes in 1922.

There are, in addition to Immanuel Lutheran College, a college in New Orleans and a number of smaller mission schools.

IMMANUEL LUTHERAN COLLEGE

Greensboro, North Carolina; population, 43,525; 25 per cent. Negro. Established in 1903 by the Evangelical Lutheran Synodical Conference of North America at Concord, N. C.; moved to Greensboro in 1905.

Program: Provides for secondary education and the professional training of Lutheran ministers and teachers for parochial schools.

Students: There are ninety-six high-school students in the "classical-scientific" prescribed course, with Bible and catechism and forty-nine in the preparatory department of seventh and eighth grade. It was said at the time of the survey that this department was to be discontinued. In 1922-23 twenty-six students came from outside the state, fifty-six were local.

Trustees: Board of nine directors, all white, three laymen. All live in St. Louis, Mo.

Plant: Valued at \$60,000. A main building of granite, containing chapel with a pipe organ, rooms for recitation and boys' dormitory. The girls occupy a small brick building formerly used for elementary grades.

Finances:

Income: Total (1922-23), \$19,875, including \$2,500 from tuition and fees.

Expense: Total, \$19,875, of which \$11,115 was paid for instruction.

Theological Department

High-school graduation is required for admission to this department and three years' study for graduation. There

are three theological students. The church pays the expenses of their education.

The dean of this department, pastor of a local white Lutheran Church, is a graduate of Concordia Theological Seminary (St. Louis, Mo.). He teaches half a day at the school. The president of the Institution and a professor in the high-school department fill up the remainder of the school day.

The *textbooks* listed (1923-24) are: Jesse, *Catechetical Preparation*; Meibohm, *Catechisations*; *The Book of Concord*; Doerffler, *Sunday School Manual*; Fritz, *Principles of Teaching*; Sheatsley, *To My Sunday School Teachers*; Graebner, *Doctrinal Theology*; Schmid, *Doctrinal Theology of the Evangelical Lutheran Church*; Hagemann, *Church History*; Schaller, *The Book of Books*; *The Bible*; *The Short Exposition of Luther's Small Catechism*; Fritz, *The Practical Missionary*.

*Course of Study*⁴ 1923-24. (The figures denote the number of periods a week):

Doctrinal Theology ...	5	Comparative S.	2
Exegesis	5	Practical Missionary	
Isagogics	3	Work	2
Pastoral Theology	3	Practical Work in	
Homiletics	3	Preaching, Catechis-	
Church History	3	ing and Teaching	
Symbolics	2	Bible History.....	5

160 days (actual teaching days) in a term of 8½ months.
A period=45 minutes. Date of visit, October, 1923.

METHODIST GROUPS

METHODIST EPISCOPAL.

The Methodist Episcopal Church had 4,255,246 members in 1922 (in 1916 the number of Negro members in the total membership of that period was 320,025). The Board of Education for Negroes of that church maintains seven secondary schools, a medical college, a nurse-training school,

⁴ The number of students does not require separation of theological students by classes.

and nine colleges,⁵ with a total enrollment (1922-23) of 7,065 students (855 of college grade)—and one theological seminary.

GAMMON THEOLOGICAL SEMINARY

Atlanta, Georgia; population, 222,963.

Founded in 1882 by the Reverend Ezekiel Gammon as a chair of theology in Clark University, with endowment of \$20,000. Separating from Clark in 1888, it became a distinct institution under the name Gammon School of Theology in honor of the founder, who added \$200,000 endowment, erected several buildings, and by legacy (1891) advanced its permanent funds to a half million dollars. In 1894 the Stewart Missionary Foundation for Africa was established in Gammon Theological Seminary.

Courses: Three three-year courses advertised: (1) the B.D. degree course, following admission requirements equivalent to the baccalaureate degree, includes Greek and Hebrew; (2) the Greek-English diploma course, identical except for lower entrance requirement (completion of the tenth grade); and (3) the English diploma course, omitting foreign languages (entrance requirements the completion of the eighth grade). An additional certificate course is provided for lay workers and theological students who can not meet academic entrance requirements. The educational function of the seminary may be gauged to some extent from the distribution of enrollment, 1923-24 (see below).

Applicants for admission to the seminary, if members of any branch of Methodism, must present a local preacher's license or satisfactory testimonials from the quarterly conference or official board of their church, signed by pastor or district superintendent, as to personal religious character and fitness for the ministry.

Students (1923-24): graduate, 1; specials, 7; seniors, 21; middlers, 33; juniors, 25; preparatory, 10; women in mission study classes, 22; Clark University students in special courses, 5; Summer Rural School (1921-22), 89; Summer

⁵ Claflin College, Orangeburg, S. C.; Clark University, Atlanta, Ga.; Samuel Houston Col., Austin, Tex.; Morgan College, Baltimore, Md.; New Orleans Col., New Orleans, La.; Rust College, Holly Springs, Miss.; Philander Smith Col., Little Rock, Ark.; Walden College, Nashville, Tenn.; Wiley College, Marshall, Tex.

Missionary Convention of Women (1922-23), 60. Students registered in 1921-22: from South Carolina, 21; Texas, 16; Georgia, 14 (seven local); Louisiana, 10; Mississippi, 7; New York and West Virginia, 4 each; Ohio, 3; Florida, Maryland, Tennessee, Missouri, Illinois, Pennsylvania, 2 each; New Jersey, Alabama, Kentucky, Washington, D. C., British West Indies and Africa, each 1.

The church membership of students is as follows: Methodist Episcopal, 83; Baptist, 7; African Methodist Episcopal Zion, 2; Colored Methodist Episcopal, 4; Protestant Episcopal, 1.

Faculty: There are six full-time and one part-time teachers.

Trustees: Board of fifteen members, three *ex officio*, includes eleven clergymen (five bishops) and four laymen. The Board of Education for Negroes of the Methodist Episcopal Church has three representatives and the Stewart Missionary Foundation one. There are ten white and five colored members.

Plant: Seventeen and a half acres of land, the main building, library, dormitory, refectory, six houses for professors and ten cottages for married students. Total value estimated at \$245,000.

Finances: Endowment, \$481,015, of which \$234,313 is designated for the support of professors.

Income (1923-24): Total for the regular academic year, \$94,383; of which \$3,900 represents church contributions, \$34,649 interest on endowment, \$913 tuition and fees, \$3,481 boarding department. (For building purposes \$50,000 were received, and for summer school, \$1,440.)

Expense: Total \$36,640, of which \$18,200 was for instruction; \$18,440 for general expenses. (Expenditure for the new administration building was \$86,902 in this year.)

The School of Missions organized in 1913 holds funds administered by special trustees. Classes open to lay students and to women; candidates who have fulfilled additional course requirements from the seminary course or in Clark University, receive a diploma or for a modified form of this work, a certificate.

Cost to student: Tuition and room are free. Other expenses amount to about \$110. The Board of Education of the Methodist Episcopal Church granted (1923-24) \$2,000

in loans to worthy students. These loans are payable in annual installments after graduation.

Alumni: The total registration of the seminary since its beginning has been 1,370 students, of whom 670 received certificates and diplomas. Thirty-four women have received certificates and diplomas from the school of missions.

Date of visit, November, 1923.

AFRICAN METHODIST EPISCOPAL.

The earliest withdrawal of Negro Methodists from the white Methodists occurred in 1787 in Philadelphia. The African Methodist Episcopal denomination was founded in 1816 in that city. South Carolina had 90,000 members (1916); Georgia, 89,000; Alabama, 42,000; Florida, 39,000; Arkansas and Texas, 30,000; Mississippi, 26,000; Tennessee, 23,000; North Carolina, 20,000; eight other states between 10,000 and 17,000. In 1922 there were 551,766 members and 6,550 ministers; and \$3,425,000 was raised for all purposes.

The territory covered by the denomination is divided into eighteen episcopal districts, each of which is presided over by a bishop.

Two of these districts are in Africa; Mexico and Texas form one district; Michigan, Ontario, Nova Scotia and Bermuda form another; and the other district that includes foreign territory is composed of California, Puget Sound, South America, and the West Indies. The denomination supports seventeen schools. In 1923-24 eleven of these offered some work in theological subjects.

ALLEN UNIVERSITY

Columbia, South Carolina; population, 37,524; 39 per cent. Negro. State population, 1,683,724; 82 per cent. rural, 51 per cent. Negro; the Negro population 39 per cent. illiterate.

Founded in 1880, an outgrowth of a school called Payne Institute, Cokesbury, S. C.

Accredited as of teacher certificate grade by the state department of education.

Students: The total enrollment for 1923-24, all departments (grammar grades, high-school, commercial, college,

theological), 995 (estimated). The college department (1921-22) enrolled twelve, the high-school 248.

Faculty: There are twenty-one teachers. The President was educated at Claflin University, the Dean at Oberlin and the University of Chicago. Other degrees are baccalaureates from Lincoln, Allen (three), Walden, and Columbia universities. Teachers are scheduled for six periods a day.

Trustees: Board of one hundred trustees, includes seventeen laymen, eighty-three ministers. The presiding bishop of the district is president, vice-presidents and secretary are ministers; these officers with eleven others (three laymen) form the executive board.

Theological Department

There are no fixed requirements for entrance to or graduation from the diploma course. The B.D. degree course requires ninety semester hours. There are no fixed entrance requirements for this course. Four students are enrolled in the B.D. course, and three in the diploma course. Two full-time professors—both Allen University graduates with the B.D. degrees from Wilberforce and Gammon respectively.

The *cost* of board and lodging is less than \$100 for the school year of eight months.

Alumni. The college alumni list up to 1907 includes eight ministers. The theological department publishes names and addresses of fifty-nine alumni from 1907 to 1922, all pastors but two, all in South Carolina. The institution has conferred honorary degrees as follows: LL.D., nine; Ph.D., one; D.D., fifty-six; A.M., twenty; M.S., one.

CAMPBELL COLLEGE

Jackson, Mississippi; population, 22,817. Mississippi population, 1,790,618, 52 per cent. Negro, 87 per cent. rural. The Negro group is classed as 29 per cent. illiterate.

Founded by the State Conferences in 1890 in Vicksburg; moved to Jackson in 1898. Elementary, high-school, commercial and theological departments.

Faculty: The president, a graduate of Gammon and Clark (Atlanta, Ga.), is non-resident. The resident principal has the A.B. degree from Morris Brown University.

Trustees: Board of forty members (elected for two-year term by the six annual conferences of Mississippi) contains six laymen, thirty-four ministers. There is an executive board of ten.

Plant: College owns 1,000 acres of land in the Mississippi Delta, and eighty acres of improved property valued at \$10,000. There are two brick dormitories, one for boys and one for girls, with classrooms for recitation purposes included in each. There are also a two-story science hall, a small administration building, and a bungalow used for theological and elementary classes.

Finances: No endowment.

Income: Total annual, \$27,931; tuition and fees, \$3,376. Donations of about \$15,000 annually come from the conferences of the state, and the annual assessments of each minister of the A.M.E. Church.

Expense: Total annual, \$27,900, including \$10,336 for instruction.

Theological Department

No separation between college and seminary in plant or finances. The staff of the theological department consists of two full-time professors, one of whom is pastor of a local A.M.E. church. The Dean, a college and theology graduate of Wilberforce, teaches Hebrew and systematic theology; his associate (A.B. Campbell, B.D. Morris Brown) teaches other theological subjects.

Standards: The department seeks to help candidates for the ministry without regard to the amount of previous literary preparation. For graduation with the B.D. degree, the course outlined below must be completed; for the certificate, the same course with the exception of Greek and Hebrew. The subjects advertised for the B.D. degree are as follows:

Course of Study: Greek, Hebrew, historical theology, biblical literature, practical theology—for three years; systematic theology—for two years; biblical theology, psychology, sociology—for one year.

Students: Eleven students, ranging from fifth grade to the fourth year of high school. Two devote their entire time to theological work. Nine take grammar-school or high-school work with one or two additional courses in the theological department. The average age of students of the

middle year is thirty-six and their average number of years of schooling nine; the average age for juniors is twenty-four, their average number of years of school eight. There are no seniors.

All these students are of the A.M.E. Church. In 1923-24 all were from Mississippi. Three held pastorates.

Cost: Tuition is free; other expenses amount to about \$85 for the school year of eight months.

Alumni: Records show twenty-two pastors graduated from the theological department since 1907, two presiding elders, one alumnus in Sunday school work.

Date of visit, December, 1923.

EDWARD WATERS COLLEGE

Jacksonville, Florida; population, 91,558; Negro, 41,520 or 45 per cent. The proportion of Jacksonville Negro illiteracy is 11 per cent., state Negro illiteracy, 26 per cent. Florida was two-thirds rural with 329,487 Negroes in 1920.

Began as "Divinity High School" under the auspices of the A.M.E. Church in 1888. One of the recognized schools of the denomination since 1910.

Students: Grades I-VIII, 280; high-school, 190; college freshmen, 11; theological, 15.

Trustees: Board of 140, approximately twenty clerical and four lay members from each of the six Florida conferences of the denomination. There is an executive board of five, all ministers, and the president of the college, and a Prudential Committee of six of the faculty. Each member contributes five dollars to current expenses, presiding elders twenty-five dollars.

Plant: Six acres of Jacksonville land and three major buildings—boys' dormitory, girls' dormitory and recitation building recently erected, costing \$40,000.

Finances: No endowment.

Income: Total May 1, 1922-April 30, 1923, \$61,341, including \$37,734 in "contributions" and \$2,990 tuition and fees.

Expense: Total disbursements for same period, \$66,470, of which \$16,920 was paid for salaries of staff.

The A.M.E. Church is responsible for the support of the

institution. There are no separate accounts for the department of theology.

Theological Department

Requirements for admission to the seminary are stated as follows:

"The Diploma Course: Students are admitted to this course on certificates of graduation from some reputable high school or on passing a satisfactory examination. After completing the prescribed studies, they will be recommended for graduation with a diploma."

"The Bachelor of Divinity Course: Students are admitted as candidates for the degree of Bachelor of Divinity who have received two full years of regular college work or its full equivalent."

The average man is about thirty-six years of age, is a pastor, has been attending the institution four or five years, has had seventh or eighth grade work as his previous education. There is one student ranking as of sophomore college grade.

The college teachers are of various denominations; but faculty and students of the theological department are members of Methodist churches. Nine students give home address as Jacksonville, the others are chiefly from other parts of Florida.

The length of the school year is to be, in 1924-25, for the first time, nine rather than eight months.

Necessary expenses, board and laundry, \$108 a year, plus books and fees. (There is no tuition fee for those boarding at the college.)

A summer seminar for one month was conducted in 1923, with a staff of nine teachers and an attendance of 300, the courses devised for men in the pastorate.

Date of visit, November, 1923.

KITTRELL COLLEGE

Kittrell, North Carolina; population, 223. State population, 81 per cent. rural, 30 per cent. Negro (763,407). Negroes 25 per cent. illiterate.

Chartered in 1887 as a normal and industrial school of the North Carolina Conference of the A.M.E. Church, it now

receives support from the Virginia and Baltimore conferences also.

Degrees: B.A., B.S., B.Ped., and B.D. are advertised as conferred; departments of agriculture, music and business are advertised.

Students: College, 13; high school, 147; (elementary school unknown); prevailing character of the work continues secondary. Students mainly from North Carolina, from various branches of Methodism.

A student's expenses for the school year (eight months) are \$135.

Trustees: An executive board, consisting of three ministers (including some presiding elders) from each of the four contributing conferences, and four administrative officers from the faculty; and an administrative committee of eight, having a vice-president (presiding elder), secretary, treasurer and fiscal agent who are not members of the executive board.

Plant: 240 acres; two modern brick dormitories, one for boys and one for girls (school work conducted in girls' dormitory), a small library having one thousand books, an elementary school building, several teachers' homes, etc., the total valued at \$225,000.

Finances: No endowment.

Theological Department

There is no separation from the college in buildings, funds, trustees, administration or teachers for this department.

In theory, there are three courses: (1) the English course, with certificate; (2) the one-year B.Th. degree course, to which high-school graduates who have taken three subjects in the theological department during the junior and senior high-school years are admitted; (3) the three-year S.T.B. course, to which those of college graduation "or equivalent" are admitted.

There are fifteen students giving some time to theological work. Students in the high-school and college departments are admitted to the theological classes for such additional work as their schedules permit.

For the B.D. degree the requirement is sixty semester hours; for the B.Th. degree, one full year in the theological

department after high-school graduation, provided the student has taken in his third and fourth years of high school at least three theological subjects. The dean of this department is the only instructor this year.

The cost of board is the same as in the college.

Every conference provides two fifty-dollar scholarships and it is possible that a man may continue his course even without funds.

Date of visit, November, 1923.

LAMPTON COLLEGE

Alexandria, Louisiana; population, 17,510.

Founded by the state conference of the church in 1909.

School year, eight months; cost to student, \$85.

Students: Total enrollment, 345; 1 college freshman, 83 high-school, 236 elementary school, 25 night school.

Faculty: Eight faculty members, representing Rust, Philander Smith, New Orleans (two), Fisk, Morris Brown, and Lampton (two) colleges.

Trustees: Board of twenty-seven members (twenty-four ministers) elected by three (colored) Louisiana conferences.

Plant: One brick and two frame buildings, value \$90,000.

Finances: No endowment.

Income (1922-23): Total, \$24,510; tuition and board, \$7,927; church contributions, \$12,000; donations, \$4,068; other sources (entertainments, etc.), \$515.

Expense: Total, \$20,000; for educational expenses, \$10,000; for non-educational expense, \$10,000.

Theological Department

No requirements are published nor is any course of study. In 1923-24 there was one theological student (thirty years old), who was also a pastor. He is an eighth-grade student, taking also his first year's work in theology, studying outlines of theology, church history, and church polity. The English theological course which has also been planned includes courses in New Testament, pastoral duties, homiletics, evangelism, psychology and moral philosophy, all subjects on the five-period-per-week basis.

MORRIS BROWN UNIVERSITY

Atlanta, Georgia; population, 200,616; 31 per cent. Negro (62,796); Negroes 18 per cent. illiterate.

Opened in 1885 by the North Georgia Annual Conference, which had voted four years earlier to establish a conference school; chartered as Morris Brown College in 1906. In 1912 the name was changed to Morris Brown University, the corporation including Payne College (Cuthbert), Turner Theological Seminary, and Central Park Normal and Industrial Institute (Savannah).

School year, eight months.

Students: Enrollment in Atlanta (1922-23); college, 99; high school, 497; elementary grades, 250.

Faculty: Baccalaureate degrees from Morris Brown (eight), Howard and Lincoln (two each), Allen, University of Kansas, Talladega, Wilberforce, University of Southern California (one each). There are six Master's degrees, from Chicago (one), Columbia (one) and Morris Brown (four).

Trustees: The six conferences of the state have 255 (colored) trustees, twenty of whom are laymen.

Finances:

Income: Total, \$60,500, representing church contributions, \$45,825; boarding department, \$2,300; tuition and fees, \$7,850; from other sources, \$4,525.

Expense: Total, \$120,500, of which \$27,200 was for administration and instruction.

Liabilities: Total, \$75,000.

TURNER THEOLOGICAL SEMINARY

This department was opened in 1894. Tuition is free and the cost to the student is about \$80 a year. Thirty-one students are enrolled. Ten of these are pastors of churches. They are recruited through the conferences. With the exception of two (one from Arkansas and one from Texas), the students are residents of Georgia. Of the twenty-five who were present on the date of visit, two were under twenty years of age, six between twenty and twenty-five years, ten between twenty-five and thirty, five between thirty and

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thirty-five. Fourteen were in high school, six were high-school graduates, nine had had some college work, two were college graduates.

Certificate courses for missions and Bible training, open to both laymen and ministers, and correspondence courses are advertised.

Alumni: Since 1899 there have been ninety-one theological alumni. Of the seventy-seven living, five are in South Carolina, two in Florida and two in Louisiana, while Mississippi, Washington, D. C., New Jersey, Alabama, Michigan, Oklahoma, Texas and British Guiana have one each; all the others are in Georgia.

The college alumni list contains seven additional names of ministers.

Date of visit, November, 1923.

PAUL QUINN COLLEGE

Waco, Texas; population, 38,500; Negroes, 20 per cent.

Chartered in 1881 by the Texas Conference of the A.M.E. Church.

Departments: College, high school, elementary, theological.

Students (1922-23): Theological, 7; college, 38; high school, 105; elementary, 30.

Faculty: Twelve, representing the following institutions: Paul Quinn, four; Wilberforce, two; Lincoln, one; James Milliken, one; University of Chicago, two; Samuel Houston, one; and one teacher of music and art.

Trustees: Twenty-six (colored) trustees, nineteen ministers, seven laymen, representing six Texas conferences.

Plant: One brick building.

Finances: No endowment.

Income: Total receipts \$20,000.

Church contributions are raised by assessment upon the districts of the conferences.

Theological Department

Completion of the seventh or eighth grade is required for entrance. For the B.D. degree, a course of ninety semester hours, including Greek and Hebrew, is fully prescribed.

Diploma course, the same, except for the substitution of English Bible for Greek and Hebrew.

Students: Sixteen men enrolled, all but one taking academic work and adding such theological subjects as their schedules permit. Their literary classification is as follows: Eighth grade, eight; first year of high school, four; second year of high school, one; fourth year of high school, two; sophomore college, one. Ages are from nineteen to forty, more than half being between twenty-four and thirty-two.

Cost: Tuition is free to theological students. Other expenses are about \$100.

Faculty: There are no full-time professors. The dean (graduate of the State Normal School, Terre Haute, Ind., and of the Theological Department of Wilberforce University) teaches fourteen periods weekly, six in the high school. The other professor (student at Lincoln University 1863-71, Yale, 1873) teaches twenty-nine periods, two in the high-school department. The high-school teaching of the theological professors includes Bible one hour each week to each high-school class.

Date of visit, December, 1923.

PAYNE UNIVERSITY

Selma, Alabama; population, 16,287.

Founded in 1889; supported by the five Alabama conferences of the denomination.

School year, eight months.

Students: Total enrollment, 350; theological, 19; secondary, 165; elementary, 166.

Faculty: Ten.

Trustees: Board of eighty-four, including seventy-five "associate trustees"; nine regular members (colored) include seven ministers and two laymen. Elected by the five Alabama conferences.

Finances:

Income: Total, \$17,000; church contributions, \$6,000; tuition and fees, \$3,500; boarding department, \$6,000; other non-educational receipts, \$1,000; miscellaneous (annual payments by trustees), \$500.

Expense: Total, \$18,916, including \$6,500 for instruction, \$2,500 for administration, \$300 for promotion, \$8,500 for

maintenance (plant and equipment), \$200 for library, \$516 for student aid, \$400 for other expenses.

The total liabilities are \$17,500.

Each conference offers two scholarships of \$100.

Theological Department

The nineteen students of this department are regularly enrolled in academic classes, each taking one or more theological subjects. No fixed entrance requirements. To receive the English diploma, a student must have finished the eighth grade; to receive the B.Th. degree, a high-school or normal-school course must have been completed.

Faculty: Three part-time professors regulate the subjects according to the number of men in attendance, their ability, and previous literary training.

Cost: Cost of this education to the student, excluding tuition, is about \$100.

Date of visit, December, 1923.

SHORTER COLLEGE

North Little Rock, Arkansas; population, 14,048, a neighbor to Little Rock, of whose population of 65,142, Negroes form 26.8 per cent. The state chiefly rural; about one-fourth of population Negro. Colored population 26 per cent. illiterate.

Started in 1886 at Little Rock as Bethel Institute; chartered as Shorter University of Arkadelphia in 1893, and four years later was moved to North Little Rock. Ten years later took the name Shorter College. The Theological Department opened in 1900.

The African Methodist is printed here.

School year, eight and a half months.

Degrees: A.B. and B.D. conferred. A two-year certificate for country work may be earned at the end of the second year of the college course.

Students: Total enrollment, 401 (1922-23); college, 14; theological, 17; high-school, 186; elementary, 145; specials in various departments, 39.

Faculty: The degrees are chiefly A.B.'s from A. M. E. colleges; the president has a Ph.D. from Paul Quinn College.

Trustees: There are sixty-seven trustees, forty-eight ministers, including bishop as chairman, and nineteen laymen (four physicians, eight farmers). Executive board of eight includes the president of the college.

Plant: There are three modern brick buildings: administration and recitation hall, with boys' dormitory; girls' dormitory with kitchen and dining room; and boys' industrial shops. Value \$200,000.

Finances: No endowment.

Income: Total receipts \$30,000, including \$23,000 in church contributions and \$7,000 in student fees.

Expenses: Current charges \$25,000, of which \$15,000 is for instruction. Remaining income applied on mortgage indebtedness.

Theological Department

Entrance requirements: For the "Regular Theological Course"⁶ (graduation with B.D.), completion of the twelfth grade; for the "English Theological Course" (graduation with certificate, but no degree), completion of eighth grade.

Graduation requirements: For the B.D. course, ninety semester hours; for the certificate course, fifty-six.

Faculty: The dean (B.D., Payne Theological Seminary) is a pastor, giving half his time to the school; the other professor (B.D., Shorter, 1923) also gives half his time.

Students: In 1923-24 there were eleven "regular" students, and three students in the "English Course."

Date of visit, January, 1924.

SHAFFER THEOLOGICAL SEMINARY (Western University)

Quindaro, suburb of Kansas City, Kansas; population, 101,177; 14 per cent. Negro.

In 1916 the denomination had 4,975 members in the state, and in California, Missouri, Oregon, Colorado, Washington and Nebraska—states which make up the educational district—19,318.

Founded by a minister during the Civil War and operated by the African Methodist Episcopal Church until 1899. In

⁶ Including Greek or Hebrew.

that year, the state established an industrial department under control of the state board of regents,⁷ composed of the governor and three appointees (white).

School year, nine months.

The college is not accredited by the state university or the state board of education.

Students: College, 55; high school, 190; other departments (music, business, painting, auto-mechanics, engineering, agriculture, carpentry, tailoring, domestic art, domestic science and nurses' training), 105. Total enrollment, 350, there being 300 boarders.

Faculty: The president is a graduate of the Theological Department of Howard University; the vice-president has an A.M. from Wilberforce University, the dean a B.D. from Drew Theological Seminary. In addition, one A.M. (Denver), two B.D.'s and six baccalaureate degrees are reported.

Trustees: The church is represented by twenty-one trustees—five laymen (including an editor, a farmer, a school principal and an insurance man) and sixteen ministers. The presiding bishop of the district is the president.

Finances: Neither church nor state has endowment. The state supports the secondary, musical and commercial as well as the industrial departments, and pays other expenses of administration, operation, etc., to a total of \$80,000. The church supports the college and theological departments and Latin, English and Spanish in the secondary school—the total \$20,000.

Theological Department

Entrance requirements: (a) For the B.D. course, high-school graduation or the completion of a three-year theological preparatory course of fourteen points—English (3), mathematics (3), Bible (2), geography (2), history (2), Greek (1), psychology (1). (b) For the diploma course, completion of the eighth grade.

Graduation requirements: (a) For the B.D. course, ninety semester hours as outlined; (b) for the diploma course, ninety hours, substituting additional work in homiletics and pastoral theology for Greek and Hebrew.

⁷ United States Bureau of Education, *Bulletin*, 1916, No. 39, Vol. II, p. 679.

Students: Total enrollment, 14, including one high-school graduate taking three theological subjects (B.D. course) and teaching two. Eleven are high-school students (first to fourth year) with additional theological subjects as follows: three (4 subjects), one (3 subjects), six (2 subjects), one (1 subject). Two are grammar-school students taking one theological subject each. The ages of the students of this department range as follows: under twenty years, two; between twenty and thirty, five; between thirty and forty, three; between forty and forty-five, four. Seven have been or are now pastors.

Arkansas was the home state of one student, Kansas of four; Colorado of one; Missouri of three; Oklahoma of two; Louisiana of one; Ohio of one; Nebraska of one. With three exceptions the students were all from large cities—Omaha, Cleveland, Denver among them.

Cost: Excluding tuition, the cost is about \$115 a student for the school year.

Faculty: There is one full-time professor, a graduate of Branch Normal School, Pine Bluff, Ark., who teaches twenty-eight hours weekly.

Alumni: From 1898 to the end of 1920, the theological department graduated seventeen ministers, who are located as follows: in Missouri, eight; in Kansas, three; in California, Canada, Washington, D. C., one each; residence unknown, three.

Date of visit, January, 1924.

WILBERFORCE UNIVERSITY

Wilberforce, a suburb of Xenia, Ohio; population, 9,110.

In 1847 the Union Seminary, combining manual labor and literary instruction, was opened by the A. M. E. Conference of Ohio. The Cincinnati Conference of the Methodist Episcopal Church purchased a site for a school for colored people in 1856. The two groups subsequently united in support of Wilberforce University, *incorporated in 1866.*

The Normal and Industrial Department has been under the auspices of the state since 1889.

The college is a member of the Association of Colleges for Negro Youth; its graduates are approved for teachers' certificates by the State Department of Education.

School year, nine months.

Students (1923-24): college of arts and science, 302; theological, 44; normal, 93; commercial, 75; home economics, 25; vocational, 47; academy, 242.

Faculty: Fifty-six teachers; fourteen professors or directors of departments; of higher earned degrees. The University of Jena is represented by a Ph.D.; Ohio State, Harvard, University of Vermont, Columbia, Howard, Wilberforce and Morris Brown each by one M.A. Six additional baccalaureate degrees: Chicago (two), Syracuse, California, Cornell and Harvard (one each).

Plant: Valued at \$371,851.

Finances: Endowment, producing income, \$12,174.

Income: Total (1922-23) \$40,519, representing \$15,320 from tuition and fees,⁸ \$5,088 from endowment, \$5,000 from the State of Ohio, \$8,061 from church contributions, and \$6,279 from non-educational sources.

Expense: Total annual, \$41,109; including \$17,467 for instruction, \$7,758 for administration, \$9,860 for maintenance, \$5,022 for other charges. The total receipts of the dining department were \$17,218; disbursements, \$16,766. Receipts for building fund were \$130,296; disbursements, \$130,176.

Payne Theological Seminary

The University and the Seminary have separate boards of trustees. The Seminary has an executive board of seven (colored) members, one layman, six ministers, and forty additional trustees, including three laymen, representing the general conference.

The Seminary opens two weeks later than the University. The entrance requirement for the B.D. course is high-school graduation; for the English course, the completion of the first-year high school.

Students: In 1923-24 there were forty-four students, twenty-two taking the B.D. course, twenty the English course, one a special student, one unclassified. Fourteen are now pastors and eight others have had churches under their care; one is an evangelist. With the exception of two Baptists, all are members of the A. M. E. Church. Their ages range from nineteen to fifty-three years, the

⁸ Refunds aggregating \$228 were made.

middle half from twenty-four to thirty-one inclusive. Academic preparation varies from seventh grade to college junior; the middle half of the men are in the tenth to twelfth grades. Colleges represented in previous preparation are Wilberforce (two), Allen, Howard, Fisk, and Morris Brown (one each).

Home states of the students (1922-23) were Ohio (five), Pennsylvania and Indiana (four), Massachusetts (three), Texas, Arkansas, Missouri and Virginia (two each), and Maryland, California, New Jersey, Florida, Mississippi, Illinois, Tennessee, New York, Louisiana, West Virginia, New Jersey, Kentucky, Michigan, Georgia, and Jamaica (one each).

Cost: Tuition is free and the minimum cost of the year's work is about \$180.

Faculty: Four full-time professors with degrees as follows: (a) A.M. Wilberforce, graduate Drew Theological Seminary; (b) A.B., Howard, B.D., Oberlin Graduate School of Theology; (c) A.B. and B.D. Wilberforce, A.M. Ohio State University; (d) A.B. Fisk, B.D. Oberlin Graduate School of Theology.

Alumni: In 1922 four Bachelor of Divinity degrees and two English Certificates were conferred. From 1870 to the end of 1923 there were 251 graduates.

Date of visit, January, 1924.

AFRICAN METHODIST EPISCOPAL ZION.

This group was originally composed of Negro Methodists who withdrew from white Methodist churches. The first withdrawal was in New York City in 1796. The denomination was organized in 1820.

In 1922 there were 412,328 members, 3,962 ministers, and \$784,746 was raised for all purposes.

In 1916 North Carolina had 74,000 members, Alabama 51,000, South Carolina 23,000, Pennsylvania 14,000, and eighteen other states had from one to nine thousand members.

The denomination has church extension, publication, educational, and home and foreign mission enterprises, doctrine and polity similar to those of the Methodist Episcopal Church. There are eleven schools and colleges, three of which offer some work in theological subjects (1923-24).

CLINTON NORMAL AND INDUSTRIAL COLLEGE

Rock Hill, South Carolina; population, 8,809.

The school was founded as an institute in 1894 and incorporated as a college in 1909.

School year, seven and one-half months.

Students: A four-year college course is advertised. Catalogue, 1921-22, reports 41 students in high school and 217 in grades I-VIII.

Faculty: The president is a graduate (Biddle A.B.) of Johnson C. Smith University, which later conferred the A.M. No degrees are reported for the other teachers.

Trustees: Board of eighteen (colored) members elected by conferences of the local Episcopal district contains eight ministers (one a bishop) and ten laymen, including the president. Officers are clergymen.

Plant: Two dormitories and some smaller buildings. Grounds valued at \$3,000; buildings at \$35,000.

Finances: There is no endowment.

Income: Total (1922-23), \$10,186, representing appropriation from the board of education, \$1,100; conference collections, \$647; receipts from boarding department, \$7,268; tuition and fees, \$758; from other sources, \$413.

Expense: Total, \$10,160.

Theological Department

No fixed entrance or graduation requirements. Those who take further theological work go to Livingstone.

Courses of study advertised—1922-23:

First Year: Bible Study, Benney's Theological Compend, Bible History, Handbook of Christian Theology. How to Prepare Sermons, Principles of Rhetoric.

Second Year: The Theological Student, Manual of Christian Doctrine, Work of Preaching, How We Get Our Bible.

Junior Class: Old Testament Interpretation, Pulpit Rhetoric, Hymnology, Archæology, Sacred Geography, New Testament Theology, Homiletics.

Senior Class: Church History, Bible History, Systematic Theology, Pastoral Theology, Homiletics, Religious Education, New Testament Interpretation, Voice Building and Tone Placing.

The department is the project of two district conferences for study of the practical problems of ministers in service. A local minister (graduate of Lincoln University) held classes weekly (1922-23), attended by ten men, four local, four from other parts of the state, two from outside the state. Eight were pastors. Classes for 1923-24 had not begun at the date of visit, October 30, 1923.

The college provides classroom space and pays ten dollars monthly to the salary of the professor. The combined fees of the theological students add about twenty-five dollars monthly to his salary. Each of the two district conferences contributes fifty dollars a year to the expense of this department.

Date of visit, October, 1923.

LIVINGSTONE COLLEGE

Salisbury, North Carolina; population, 13,884; 40 per cent. Negro.

Chartered as a college in 1885, named for Livingstone, missionary to Africa, the institution has aspired to be the expression of Negro initiative.

School year, nine months.

Students: Total enrollment, 360; theological, 27; college, 63; high-school, 249; below high-school, 21.

Trustees: Board of twenty-four members, all colored, includes four general officers of the denomination, seven bishops, two pastors, a Y. M. C. A. secretary, four physicians (one also a general officer), a high-school principal, two college presidents, and the field secretary of the school. Executive committee consists of the president, the president emeritus, a bishop, the president of another college, and a physician. Three members constitute the investment committee.

Plant: College owns 316 acres, forty-six within the city limits, 270 on outskirts, estimated value \$401,000. Six brick buildings,⁹ a Carnegie library, girls' dormitory, boys' dormitory, auditorium, theological and recitation buildings. (Library has no full-time librarian.)

Finances: Endowment of \$5,000.

Income: Total (1922-23), \$42,332; derived from church

⁹ The Carnegie Fund and the General Education Board have aided in the construction of these buildings.

collections, \$15,300; collected by field agent, \$5,000; from the students, \$22,032.

Expense: \$22,231 was spent for instruction.

Liabilities: Debt of \$33,593.

Theological Department

Academic requirements: For *B.D. course*, college graduation is the entrance requirement; completion of forty-eight semester hours' work is required for graduation; for "*Diploma Course*," entrance, high-school graduation; those entering below high school receive a certificate.

There is one full-time professor, and there are four who give part time. The department has no resources separate from those of the college.

Students: Total enrollment reported as twenty-seven (two withdrawn); seniors eight (three college graduates); mid-
dlers seven (two college graduates, one year in college, two high-school graduates, two of grammar-grade education, one lower than grammar grade); juniors eleven (two high-school graduates, nine of grammar grade).

Date of visit, November, 1923.

LOMAX HANNON INDUSTRIAL COLLEGE

Greenville, Alabama; population, 3,471.

Founded in 1898 by one of the bishops of the church.

School year, eight months.

Students: Enrollment (1923-24), 200; secondary school, 61; elementary grades, 139.

Faculty: Ten teachers, with the following preparation: Tuskegee (3), Knoxville College (2), Hampton (1), Lomax Hannon (1), and the State Normal School at Montgomery, Ala. (3).

Trustees: Self-perpetuating board of fifty (all colored) members; forty-three ministers, seven laymen.

Plant: Valued at \$71,000; 206 acres of land, two brick school buildings, one cottage.

Finances: No endowment.

Income: Total, \$8,562; derived from tuition and fees, \$950; church contributions, \$2,421; gifts, \$514; farm, \$500; boarding department, \$4,177.

Expense: Total, \$8,865; representing \$2,015 spent for salaries, \$150 for promotion, \$2,000 for maintenance, \$4,700 for boarding department.

Theological Department

Academic requirements: There are no fixed entrance requirements. For graduation, completion of the ninth grade is prescribed.

A course of study covering six years is outlined. In 1923-24 classes in ancient history, psychology, ethics, theology, church government, homiletics and Methodist administration were taught one hour weekly. Four students enrolled in all courses, except that theology and homiletics are taught for one student each.

Students: Total enrollment of department, four; ages ranging from twenty to twenty-seven, their academic rank from the seventh to the eleventh grade.

Cost to student: Expense for school year about \$100.

Alumni: Since 1916, fourteen are reported, all but two of whom are located in Alabama.

COLORED METHODIST EPISCOPAL.

This group was set aside in 1870 by the Methodist Episcopal Church, South.

In 1916 Georgia had 50,000 members, Alabama 35,000, Mississippi 33,000, Tennessee 30,000, Texas 28,000, Arkansas and Louisiana 15,000 and 13,000 respectively. In 1922 there were 3,039 ministers and 366,315 members; and the amount raised for all purposes was reported as \$1,736,192.

In 1922-23 there were five secondary schools; secondary enrollment, 623; elementary, 640. Five colleges enrolling 129 college students. The estimated value of their plants is \$914,390; endowment, \$72,500; the average annual expense budget per school about \$12,000. Four institutions offer facilities for the education of ministers.

LANE COLLEGE

Jackson, Tennessee; population, 18,860.

Began as "C.M.E. High School" in 1882; name changed to Lane Institute in 1884. Normal, musical, theological and

common school courses included in the educational program for some years; in 1896 a four-year college course based upon four years (16 Carnegie units) of high-school work was organized and the name became Lane College. Industrial courses were added in 1905. Vocational Training School for the rehabilitation of ex-service men opened in 1922.

The Methodist Episcopal Church, South, has contributed \$25,000 to the endowment of Lane College.

School year, nine months.

Students: Total enrollment (1922-23), 511; college, 50; secondary school, 235; grades (seventh and eighth), 82; vocational (agriculture, auto-mechanics, tailoring, shoe repairing), 144. Eighteen states represented; 219 students from outside of Tennessee.

Faculty: Members hold baccalaureate degrees from Biddle, Atlanta, Bennett, Berea, Central Tennessee, Walden, A. and T. College (Greensboro, N. C.), Lane, and the University of Illinois. One M.A. is from the University of Michigan, two Ph.D.'s were conferred by Gammon and Boston respectively.

Trustees: Board of twenty-four members, seven of whom are from denominations other than the Colored Methodist Episcopal, elected by the contributing annual conferences (Kentucky and Ohio, Tennessee, West Tennessee, Memphis-Jackson, Kansas and Missouri, and West Kentucky). Of the sixteen clergymen, four are bishops; the eight laymen include a dentist, a lawyer, a teacher, a physician, two business men, and two mechanics. Five are white, including representatives of the Methodist Episcopal Church, South.

Plant: Valued (1922-23) at \$246,000; including campus, \$16,000; buildings, \$215,000; equipment, \$15,000.

Finances: Productive endowment, \$26,100.

Income: Total, \$72,101; representing \$6,401 in tuitions and fees; appropriation of the Board of Education of the Methodist Episcopal Church, South, \$2,000; of the C.M.E. Church, \$2,002; the Slater Fund, \$600; the General Education Board, \$1,333; the United States Veterans' Bureau, \$30,418; other sources, \$5,100. Of non-educational receipts, the boarding department brought \$11,620; other sources, \$6,903.

Expense: Total, \$66,377; of which \$28,884 was spent for salaries, \$11,328 for the boarding department, \$26,165 for other expenses.

Liabilities: Liabilities reported, \$32,000.

The books are audited by a certified public accountant and the reports are published.

Theological Department

The English course is two years and consists of selected courses in biblical introduction and interpretation, church history, systematic theology and practical theology.

There is one full-time professor (A.B., Clark, Atlanta, Ga.; A.M., Chicago; S.T.B., Boston).

Students: Thirty-two students who are taking full literary courses are adding one or two courses in theological subjects. More than half are in high school. The others are divided between college and the eighth grade, with one sixth-grade student who is enrolled in this department as a special student. Ages range from nineteen to forty-eight; the middle half are between twenty-three and thirty-four. Three are Baptists, one is A.M.E. Zion, the rest members of the Colored Methodist Episcopal Church.

The *cost to the student* is about \$125 a year.

Date of visit, January, 1924.

MILES MEMORIAL COLLEGE

Birmingham, Alabama; population, 178,806; 39 per cent. (70,230) Negro.

Institution is result of consolidation of two separate conference schools conducted when only two conferences existed in the state. Present site secured in 1907; college chartered in 1908.

School year, eight and a half months.

Students: Total enrollment (1922-23), 520; College, 17; teacher training course, 10; secondary, 203; elementary, 290.

Trustees: Board of twenty-seven (colored) members elected for a four-year term, representing the three Alabama conferences of the denomination, includes twenty-one clergymen (two bishops) and six laymen.

Plant: Estimated value, \$180,350; of equipment to be

used in instruction (science, household arts and library), \$386.

Finances: No endowment.

Income: Contributions of the Colored Methodist Episcopal Church, \$25,000; from the Methodist Episcopal Church, South, \$1,200; from the General Education Board, \$1,000; student tuition and fees (excluding board), \$7,120.

Theological Department

No theological teacher employed this year. The president sometimes holds classes for the benefit of men in other departments of the school who want some theological instruction. The circular of 1923 announcements says that the theological department "has been neglected for years on account of the financial condition of the college."

Students: Enrollment (1923-24), five; ages ranging from twenty-four to forty; the average, thirty-one. Academic preparation ranges from eighth grade to college freshman; the average, tenth grade.

Date of visit, December, 1923.

MISSISSIPPI INDUSTRIAL COLLEGE

Holly Springs, Mississippi; population, 2,113.

Founded in 1906 by the state conference.

School year, eight and a half months.

Students: Enrollment (1922-23): College, 11; secondary, 101; elementary, 264.

Faculty: President holds A.B. degree from Alcorn College. Atlanta University, Lane, Lincoln, Howard, and Mississippi Industrial College represented by one baccalaureate degree each.

Plant: Four brick buildings and principal's cottage. Land valued at \$9,000, buildings at \$225,000, equipment at \$25,000.

Finances: Productive endowment, \$30,000.

Theological Department

Until 1922-23 no work had been offered in this department for about three years. Applicants for admission must give

evidence that they have "the foundation of a good English education."

The department has been designed for non-vocational students and is as follows:

Department of Religious Education, 1922-23

<i>Title of Course</i>	<i>Student Grade</i>	<i>Periods. No. of</i>	
		<i>(per week)</i>	<i>Sem.</i>
New Testament Writings	IX and X	5	2
History of Early Church and Biblical Literature	XI	3	1
History of the Hebrews	XII	3	2
Social Life and Institutions of Hebrews	College Freshmen	3	2
Hebrew Poetry	College Sophomores	3	1
Social Teachings of Jesus and the Apostles	College Sophomores	2	1
Christian Evidences	College Seniors	3	2

None of the courses advertised above was given at date of visit. Two courses, "The Bible in the Making" and "The Worker and his Bible," were being taught, each for two periods a week, enrolling six and four men respectively. The instructor (graduate of the Bible Training School of New Orleans University and attendant summer session, Garrett Biblical Institute, 1923) is a pastor of the local Colored Methodist Episcopal Church and also a senior in the college department.

Students: Enrollment 1923-24, ten, all members of the Colored Methodist Episcopal Church except one, who is a Baptist. Two are pastors. Ages range from sixteen to thirty-four; seven are in the twenties. Five are eleventh-grade students, one is ninth, one is tenth and one is twelfth grade, two are eighth grade. All are from the state of Mississippi.

Cost to the student: The year's expenses for board, room rent, tuition and fees amount to about \$135.

Alumni: Since 1910 the college department has graduated twenty-six students, three of whom are pastors.

Date of visit, January, 1924.

PAINE COLLEGE

Augusta, Georgia; population, 54,264.

Incorporated in 1883 as Paine Institute, under the auspices of the Methodist Episcopal Church, South, to provide leaders for the Colored Methodist Episcopal Church. Re-chartered as Paine College in 1903, and again in 1923.

School year, eight and a half (calendar) months.

Degrees: A.B., B.S. and B.Th. are advertised. Records of the students' work are carefully kept.

Students: Enrollment (1922-23): College, 33; high-school, 92. Twenty-two students came from outside the state.

Faculty: Seventeen teachers (four white, thirteen colored) held degrees (1922-23) as follows: A.M. (two), Northwestern and Clark Universities; A.B. or B.S., Fisk, Howard and Paine (two each); Atlanta Bible (Johnson C. Smith), University of California, Lake Forest and North Carolina College (one each).

Trustees: Self-perpetuating board of twenty-five members (thirteen white, twelve colored), the terms of five expiring at the end of each biennium, includes eight laymen (three women) and seventeen clergymen. The president of the board is the member bishop of the Methodist Episcopal Church, South, and the vice-president is the Colored Methodist Episcopal bishop of the district. Three members constitute a finance committee and seven the executive committee.

Plant: Campus of eighteen acres, with a ninety-one acre farm adjoining. Two brick and ten frame buildings. Grounds valued at \$20,000, buildings at \$98,000, equipment at \$17,737. Library contains 5,255 volumes valued at \$3,500.

Finances: Endowment of \$29,575; total assets, \$150,519; current liabilities, \$55,624.

Income: Total (excluding board, room rent and certain supplies), \$33,507; \$1,210 from endowment, \$4,225 from tuitions and fees, \$262 from collections of the Colored Methodist Episcopal Church, \$14,000 from the Board of Education, Methodist Episcopal Church, South, \$8,298 from the Woman's Missionary Council, \$3,711 from the Board of Missions, Methodist Episcopal Church, South.

Expense: Total (excluding boarding department), \$43,-

o16; \$17,137 spent for instruction. Loss for the year, \$6,434.

The finances are audited by a public accountant.

Theological Department

Academic requirements: For entrance—two years of college work; for graduation with the B.Th. degree, sixty semester hours.

As in most of the schools there is no separation from college resources.

No theological work offered in 1923-24.

This work is planned to be coördinate with the regular college work. The B.Th. degree is conferred for sixty hours of college and sixty hours of theological subjects, the latter taken in the last two years.

The *cost* of college work to the student is \$159 a year, but the twenty-dollar tuition fee is remitted in the case of ministerial candidates, of whom there are five in the college and six in the high school.

Date of visit, November, 1923.

PRESBYTERIAN GROUP

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

In 1922 this denomination had 1,722,254 members, including 31,957 colored members.¹⁰ Organized work for the colored race was begun in 1865. In 1921-22 and 1922-23 receipts for this work approximated half a million dollars a year.¹¹ There are two institutions for the education of ministers.

JOHNSON C. SMITH UNIVERSITY

Charlotte, North Carolina; population, 46,338; 32 per cent. Negro. The Presbyterian Church, U. S. A., has 448 churches and 259 ministers in North Carolina.

Founded as Biddle University in 1867; present name adopted in 1923.

¹⁰ Negro Year Book (1922-23), p. 203.

¹¹ 1921-22—\$528,085. 1922-23—\$475,725.

The college course is the classical one.

Students: Enrollment (1922-23): high-school, 152; college, 74; theology, 11.

Faculty: Seven Biddle men, three from Lincoln University, two each from Atlanta and Indiana universities, one each from Brown, Yale, Durham (London), Hampton Institute, and the University of Paris.

Trustees: Board of fifteen members, seven white and eight colored, includes president of the college, who is acting treasurer; nine ministers, two teachers, one lawyer, three business men. One-third automatically retired annually.

Plant: Seventy acres on edge of the city with modern brick buildings valued at \$500,000.

Finances: Productive endowment of \$100,000; annuities, \$100,000.

Theological Department

Academic requirements: For admission to the *B.D. course*, college graduation or the equivalent. For the *diploma course*, there is no fixed entrance requirement. For graduation, eighty-nine hours' work satisfactorily completed.

Greek exegesis is taken by men who have had Greek in college.

Faculty: The president teaches Hebrew. The dean of the college teaches Greek and biblical introduction, the dean of the theological department and two other professors teach full time. All except the dean are Biddle graduates.

Students: Nine. Six have the A.B. degree from Biddle; two are high-school graduates, the other has had only limited literary preparation. Home addresses reported as follows: Africa, 1; British Guiana, 1; Georgia and Virginia, 1 each; South Carolina, 2; North Carolina, 3.

Cost to the student: There is no charge for tuition or room rent. Board, fuel and light cost \$12.00 a month for eight and a half months.

Alumni: The school of theology has published in its catalogues, 1872-1922, a record of the present location of the 197 graduates.

Date of visit, October, 1923.

LINCOLN UNIVERSITY

Lincoln University, Pennsylvania; population, 300.

Founded in 1854 by a Presbyterian minister as Ashman Institute; name changed to Lincoln University, 1866. Schools of medicine and law which were begun have been discontinued, as has the preparatory department.

Lincoln University holds membership in the Association of Colleges and Preparatory Schools of the Middle States and Maryland. It is rated as of Class I by the American Medical Association.

School year, eight and a half months.

Students: College enrollment, 1923-24, 250 (male) students, representing twenty-six states, Porto Rico, Africa and the British West Indies.

Faculty: Eighteen, of whom eleven are full or assistant professors (white) and seven are instructors (five colored, two white).

Trustees: Board of twenty (white) members, thirteen clergymen, seven laymen, with sub-committees for investment, curriculum, and executive functions.

Plant: Valued at \$350,000.

Finances: Productive endowment \$650,000, of which \$250,774 is designated for professorships and \$157,520 for scholarships.

Income: Total (1922-23), \$61,602; including church contributions, \$8,381; tuition and fees, \$15,565; from the General Education Board, \$3,395; other sources, \$34,260.

Expense: Total, \$72,309; of which \$26,682 was spent for instruction, \$3,951 for administration, \$950 for promotion, \$25,888 for maintenance (plant and equipment), \$1,100 for library, \$3,009 for student aid, \$10,729 for other expenses.

There are no liabilities.

Theological Seminary

The seminary is under the control of the General Assembly of the Presbyterian Church, U. S. A.

Seminary year, seven and a half months.

Academic requirements: Two courses: (1) *S.T.B. course* for which college graduation "or its equivalent" is the entrance requirement; (2) *Diploma course*, for which high-

school graduation is advertised as the requirement for entrance (candidates over twenty-six years of age may be admitted upon high-school graduation or the equivalent).

Students: Enrollment 1923-24, eighteen men, of whom thirteen held baccalaureate degrees (Lincoln, nine; Biddle, two; Swift, one; Morgan, one), and five reported high-school graduation or equivalent. Church membership was distributed as follows: Presbyterians, eight; Baptists, five; Methodists, four; Moravian, one. Ages ranged from twenty-three to thirty-six, the average age twenty-nine years. Home states: North Carolina, four; New Jersey, three; New York and South Carolina, two each; Alabama, Arkansas, Connecticut, Georgia, Maryland, Texas, British West Indies, one each.

Cost to the student: Total expenses for the school year about \$188.

Faculty: Three full-time and three part-time professors. College study at Pennsylvania, Columbia, Marietta, Franklin and Marshall, and the Moravian College; three alumni of Princeton Theological Seminary, one of Union Theological Seminary (New York City). Two professors have the Ph.D. degree.

Alumni: In 1922-23 the University had graduated 1,478 men; the theological seminary, 574. In 1923 two diplomas and one certificate were conferred.

Date of visit, October, 1923.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

In 1922 the membership of this branch of the denomination was 411,854, which was said to include 1,429 colored members.¹²

The Negro members are organized into separate congregations and presbyteries, and a Negro synod is a constituent part of the Presbyterian Church in the United States.

There is one school for training ministers.

STILLMAN INSTITUTE

Tuscaloosa, Alabama; population, 11,996.

Founded in 1876 by a local white pastor of the Presbyterian Church in the United States.

¹² Negro Year Book (1922-23), p. 203.

A religious training school giving high-school work and emphasizing industrial training for both sexes; sixth-grade work the lowest offered.

Students: In 1922-23 there was a total enrollment of 110.

Faculty: The superintendent represents the Department of Colored Evangelization of the Presbyterian Church in the United States; is a graduate of Davidson College and of Virginia Union Theological Seminary. The principal has the B.S. degree from Auburn, Ala.

Trustees: Board of ten (all white) members, of whom three are women, including the chairman of the ladies' auxiliary of the church, and three business men. The ministers include a representative of the Home Missions Committee and the superintendent of colored work.

Plant: Two buildings, a dormitory for boys and one for girls, with the lower floors used for school purposes. Valued, with equipment and furnishings, at \$24,333.

Finances: There is no endowment.

Income: Appropriation of Home Mission Board (1922-23), \$15,000; from tuitions and fees, including board, \$7,325.

Theological Department

Academic requirements: For entrance, completion of the sixth grade; for graduation, fifty-six semester hours.

There is no separation in plant or funds for this department.

Faculty: Two professors, one of whom acts as dean and also teaches higher mathematics (Erskine College, A.B., Southern Theological Seminary, Ky., B.D.); the other (Knox, A.B., Chicago Theological Seminary, B.D.) teaches English Bible, church history and polity, and Sunday school work.

Students: Total enrollment, 11; includes three Baptists, one A.M.E.Z. member, seven Presbyterians. Five are married. Ages range from twenty-one to forty-eight, the median being twenty-four. Typical preparation is represented by sophomore year of high school, though the range of previous education is from sixth to twelfth grade.

Cost to the student: Expenses for board and incidentals for eight months are approximately \$100.

Date of visit, December, 1923.

PROTESTANT EPISCOPAL

In 1922 there were 1,118,396 members of the Protestant Episcopal Church in the United States, of whom 23,775 were colored members.¹³

Ten schools of secondary grade and one theological seminary are maintained by the American Church Institute for Negroes.

BISHOP PAYNE DIVINITY SCHOOL

Petersburg, Virginia; population, 31,012. State population, 2,309,187; 71 per cent. rural, 30 per cent. Negro; Negroes (690,017) 24 per cent. illiterate.

School is outgrowth of two colored Sunday schools in local Protestant Episcopal churches, from which developed a parish day school and a separate colored church (1868).

Bishop of Virginia began to aid in training Negro ministers in 1878; the school, named for the first missionary of the church in Africa, was incorporated in 1884, and is for theological instruction only.

Trustees: Board of sixteen (white) members, all Virginians with one exception, includes besides ministers, two bankers, one lawyer and the state auditor. Treasurer and secretary of the executive committee (five members) are laymen.

Plant: Valued at \$50,000; two frame buildings used as residence halls, housing together twenty students; two-story brick building contains classrooms, library room, assembly room, and additional dormitory accommodations. There is also a brick church for the school and the immediate vicinity, in which the students take turns in leading the services.

Finances: Endowment of \$24,400 reported (1921-22); invested in U. S. Liberty Bonds, \$2,550; in personal notes insured, \$21,850.

Income: Contributions from the American Church Institute for Negroes, \$8,260, plus \$112 in scholarships; other scholarships, \$531; from the Theological Seminary in Virginia, \$1,000; miscellaneous gifts from churches (chiefly white), \$558. Liabilities, \$367.

¹³ Negro Year Book (1922-23), p. 203.

Expense: Total expense, \$19,953, representing \$10,000 paid for instruction, \$1,397 for board of students.

The books were audited by a public accountant.

The expense charge to students for school year of eight and a half months is \$180; the per capita cost of their support is \$230.

Academic requirements: For entrance it is required that every student shall be a postulant; that he shall pass entrance examinations in English, general history and Greek. For graduation: *With the B.D. degree*—completion of all courses with a mark not less than 75 per cent. in any examination, and with an average mark of 85 per cent. in all examinations in the senior year; and presentation of a thesis giving evidence of a capacity for original theological work. A *diploma* (without degree) is given to those who complete the subjects required for full three-year course and pass an examination in each. *Certificates* are given students who have taken a partial course and passed satisfactory examinations in their subjects of study.

Students: Men sent by their respective bishops are received from all dioceses of the church. Their preparation ranges from completion of the third-year of high school to third year of college. States represented (1922-23): Virginia, Georgia, South Carolina, Ohio, Texas, West Virginia, Panama and British West Indies.

The students serve at mission stations in the neighborhood and take turns in the conduct of vesper services at the school.

Faculty: There are five full-time professors, all white except one, who is the warden.

Alumni: Of the 125 former students listed, about one hundred have been, and eighty are now, in the employ of the church. Four are missionaries in Cuba, Africa, the Canal Zone and Hayti.

Date of visit, October, 1923.

ROMAN CATHOLIC¹⁴

The number of Negro Catholics is (1924) estimated at approximately 250,000. In the cities following, and also in

¹⁴ Information supplied by the National Catholic Welfare Conference, Washington, D. C. ("Religious Bodies," 1916, estimates that 2 per cent. of Roman Catholic members are under thirteen years of age.)

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a number of southern cities, there are Catholic churches given over exclusively to Negroes: Washington, D. C., six; New York and Philadelphia, each three; St. Louis and Cincinnati, each two; Atlantic City, Wilmington, Del., Buffalo, Pittsburgh, Columbus, Cleveland, Detroit, Indianapolis, Chicago, St. Paul, Milwaukee, Ridge (Md.), each one. There were four colored Catholic priests in 1923.

In Baltimore, Epiphany Apostolic College (Preparatory Seminary), and St. Joseph's Seminary (theological seminary), both under the auspices of the Fathers of St. Joseph, accept colored candidates for the priesthood, though the enrollment (104 and 31 respectively) is chiefly of white students.

Of institutions preparing colored men for the priesthood, there are none of seminary rank, but two that are preparatory seminaries, i.e., of secondary-school grade, the course of study being a prerequisite to technical work in theology.

ST. ANTHONY'S MISSION HOUSE

Bay St. Louis, Mississippi, is under the direction of the Society of the Divine Word. The enrollment is twenty-five students (all colored).

ST. ANTHONY'S MISSION HOUSE AND THEOLOGICAL SEMINARY

Highwood, New Jersey, is under the direction of the Fathers of the Society of the Lyonese African Missions of Georgia, and is devoted exclusively to Negro candidates for the priesthood.

The seminary course is in most cases free to the student.

UNDENOMINATIONAL GROUP

HOWARD UNIVERSITY

Washington, D. C.; population, 437,571; 25 per cent. Negro; Negroes (109,966) 9 per cent. illiterate.

Howard University grew out of the purpose of Congregationalists to provide education for the Negro ministry. Chartered in 1867. The professional distribution of its alumni by decades illustrates its growth in university aim and purpose.

The School of Medicine has Class A rating by the American Medical Association.

The college department of the university is a member of the Association of Colleges and Secondary Schools of the Middle States and Maryland.

Church membership of this department (1923-24): Baptist, 361; Methodist, 289; Protestant Episcopal, 83; Roman Catholic, 51; Congregational, 43; Presbyterian, 37; Christian, 4; miscellaneous Protestants, 33; unclassified, 85.

Students: Total enrollment (1922-23), 1,952; junior college, 778; school of liberal arts, 174; education, 35; religion, 112; medicine, 218; dentistry, 211; pharmacy, 93; law, 131; music, 98; commerce, 33; applied science, 69. Students represent thirty-eight states and ten foreign countries.

Trustees: Self-perpetuating board of twenty-four active and seven honorary members (both white and colored) includes eight alumni; the majority are laymen.

Plant: Valued at \$1,500,000.

Finances: Productive endowment (1922-23), \$321,327.

Income: Total (1922-23), \$428,763,¹⁵ including \$190,000 from government appropriation, \$179,370 from tuition and fees; \$118 from boarding department;¹⁶ other non-educational receipts: \$16,635 (income from endowment and other investments); donations, \$27,193; dental infirmary, \$7,654; interest and rents, \$1,378; miscellaneous receipts, \$6,648.

Expense: Total, \$434,451, of which \$269,366 was paid for instruction, \$58,210 for administration, \$19,353 for promotion (Med. End. Fd. Campaign), \$24,660 for improvements and additions to plant, \$43,429 for maintenance (plant and equipment), \$8,592 for library, \$3,351 for student aid, \$7,487 for other expenses (\$1,692 for University "Record"; \$2,496 University printing office, and \$3,298 Y.M.C.A., special purposes, etc.).

Liabilities: Total current liabilities are \$63,624.

The financial records of the university are published. Scholastic records are kept with care by the registrar's office. Professional school records not kept there.

¹⁵ \$40,000 additional U. S. Government appropriation received but expended in 1923-24.

¹⁶ Net expenditure, dining hall and dormitories.

School of Religion

Controlled by the trustees of the university. Housed in rooms on the third floor of one of the university buildings.

Finances: Income, \$5,810, of which \$557 came from tuitions and fees. Expense, \$10,411, of which \$9,713¹⁷ was spent for instruction and administration, and \$698 for student aid.

Functions of the school expressed through (1) the theological school, (2) the extension department. Graduate work for holders of the baccalaureate degree or the equivalent is included in correspondence work offered by the extension department.

Academic requirements: For entrance, high-school graduation "or the full equivalent"; for graduation with the *B.Th.* degree, completion of the four-year course.

Students: Total resident enrollment (for year), 34, includes two women. All regular students are high-school graduates. Two are graduates of Howard, i.e., have the equivalent of college graduation.

No declaration of denominational allegiance is required from students or professors.

Church membership (Correspondence Course students included) reported as follows: Baptist, 123; Methodist, 105; Episcopalian, 17; Congregationalist, 10; Presbyterian, 5. Home addresses of seventy-nine correspondence students: Virginia, nine; New York, eight; New Jersey, North Carolina and Washington, D. C., each six; Ohio, British West Africa, and British West Indies, each five; Kentucky four; South Carolina and Pennsylvania, each three; British Guiana, Alabama, Canal Zone, Maryland, Michigan and Texas, each two; Arkansas, Delaware, Florida, Massachusetts, Mississippi, West Virginia and Demorara, each one.

Faculty: Three full-time and five part-time professors, three white, five colored. The dean and two professors are Congregationalists; two are members of the African Methodist Episcopal Church, and the African Methodist Episcopal Zion, Baptist, and Presbyterian Churches have one

¹⁷ The School of Religion holds its classes in the main building of the University, containing nearly all of the college class rooms. School has no separate administrative officers and plant and therefore no part of the general administration and maintenance expense has been charged to it.

representative each. Two earned degrees (A.M.) conferred by Yale, one (Ph.D.) by the University of Chicago, and the B.D. by Oberlin, Yale and Drew Theological Seminaries. Four faculty members are also pastors of city churches.

Extension Department: Two professors give part-time. Department enrolls by correspondence eighteen candidates for the B.D., eighty-six for the B.Th., and 131 who are unclassified. The regular courses of the seminary are taught. The department works also through two-day and three-day convocation conferences, institutes and lectures.

Cost to the student: Expenses of the average student in the School of Religion are about \$250 a year, including board and room rent.

Alumni: From 1874-1919, inclusive, 458 men were graduated (degree course, diploma course and evening session).

Date of visit, October, 1923.

PHELPS HALL BIBLE TRAINING SCHOOL
TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE

Tuskegee, Alabama; population, 2,475.

Tuskegee Normal and Industrial Institute was *established* by the Alabama Legislature as the Tuskegee State Normal School in 1880; incorporated under its present name in 1893.

A vocational school of secondary grade.

School year, eight and a half months.

Students: In 1922-23 the students represented thirty states and twenty-one foreign countries.

Trustees: Self-perpetuating board of twenty members, both white and colored, northern and southern.

Finances: Permanent endowment, \$2,802,539, of which \$199,000 is the value of 19,900 acres of land.

Total value of all assets of the school, \$4,796,405.

Theological Department

In 1892 the Bible Training School was established for training ministers in service. The Bible is the chief textbook.

"Students are given to know and understand the doctrine of their denomination without any attempt to oppose or

change their views on these subjects." The three-year course of study includes Bible, history, preaching, Christian doctrine and Christian service (practical and pastoral theology). At its completion a diploma is given to those who complete also the academic studies through the fourth academic year.

Students: Thirty-three men, taking full work in other departments—academic, industrial, etc., are enrolled in the Bible School. Seven of them are or have been pastors. Academic preparation ranges from the fifth grade to fourth-year high-school, students' ages from sixteen to forty.

Faculty: Three full-time professors and one part-time.

Date of visit, November, 1923.

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